

# Calvinist Contact

An independent Christian weekly

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## 40,000 children die daily from hunger and infection

GRAND RAPIDS, Mich. (REC) — If 100 jumbo jets carrying 400 children were to crash every day, the world would be horrified, says Arthur Simon. That, however, is how many children are dying every day from malnutrition and easily preventable infections, and the world hardly notices. Simon is the retiring president of the Christian lobbying group Bread for the World (BFW). He made the remarks in BFW's October report, *Hunger 1990*. About a half-billion people are

hungry all the time and another half-billion are hungry at some time of the year, the report says. Children are more vulnerable to disease when they are hungry. They are less resistant to infections from unclean food and water.

BFW suggests that military spending is a major cause of hunger. In many places war causes dislocation, interruption of food supplies, environmental degradation, and refugees. Even in prosperous countries,

military spending competes with domestic human needs, the report concluded.

### Some progress

Not all the news is bad. In some cases *Hunger 1990* documents real progress against poverty and hunger. Today 80 per cent of the world's children are immunized against six killer diseases, compared with just 30 per cent in 1980. Simple techniques to treat diarrhea save the lives of one million children each year.

The United Nations has also paid close attention to the plight of children. In September 1990 about 70 of the world's leaders gathered at a World

### Thinkbit

*All our ways seem innocent to us, but motives are weighed by the Lord.*  
Proverbs 16:2

### Thinkbit

*Injustice is relatively easy to bear; what stings is justice.*  
Source unknown, quoted in *Compass*, Nov. 1990.



Photo: Alison de Groot

Rev. Graham Scott, minister at Appleby United in Burlington, has been involved in the renewal movement since the '70s.

### Alison de Groot

BURLINGTON, Ont. — In December, a Burlington, Ont., United Church hosted a one-day conference entitled "A Day for Covenanting." The purpose of the day was to explain the "Commissioners' Covenant for the Reformation of the United Church of Canada" and to invite individuals and congregations to enter into the covenant.

The new covenant is one proposed solution for members of the United Church who disagree with the theological direction of their church. The covenant offers them the opportunity to join other individuals and congregations in an agreement that allows them to remain part of the church while holding a different theological view. The covenant is the solution designed and promoted by Church Alive, a group that has worked on United Church renewal since the 1970s.

In the early '70s a group of United Church ministers, mostly from the Ottawa and Montreal areas, got together out of concern for the theological direction they saw the

## United Church renewal movement extends beyond gay ordination issue

United Church of Canada taking. Today they are still concerned and still trying to do something about it.

By May of 1975 this group of ministers had become formally incorporated under the name "Church Alive." This followed the 1974 publication of the group's theological statement entitled "15 Affirmations for Lent" which called for theological responsibility within the United Church. By June 1974 this document had been signed by 500 United Church ministers and members and the group realized it needed a more permanent structure from which to address the theological concerns of its members and supporters.

### A 'think tank'

Since then, Church Alive has questioned and discussed theological issues facing the United Church. Rev. Graham Scott, minister of Appleby United in Burlington, Ont., one of the group's founders and its first president, describes Church Alive as a "think tank" of theological renewal. See COVENANT -- p. 2.

## A winter scene near Nelson, British Columbia.

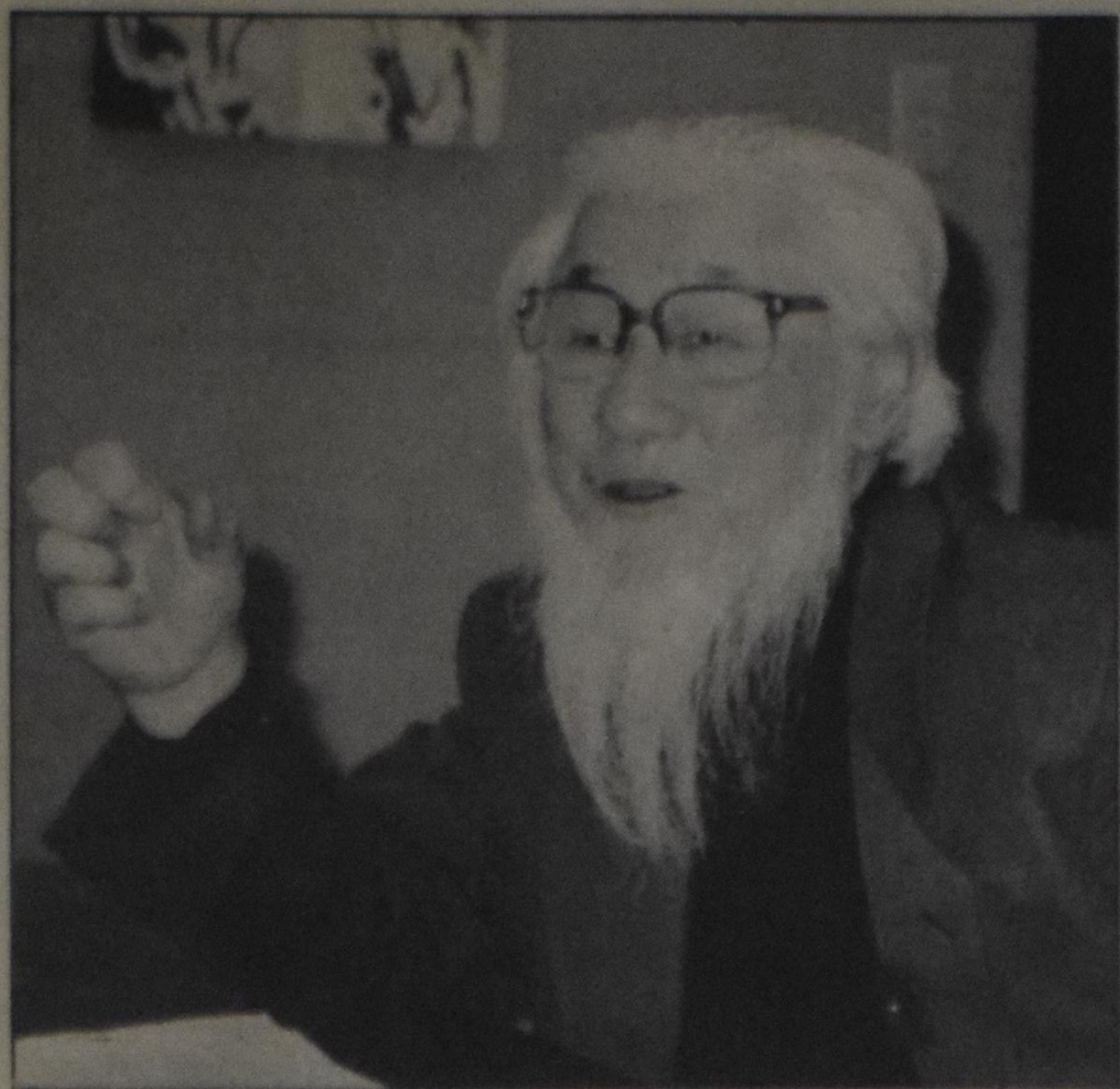


Photo: Marguerite Wijnant



## News

### Canadians find Peru a human rights disaster



Rev. Sang Chul Lee describes Peru's reign of terror.

Photo: Robert VanderVennen

#### Robert VanderVennen

TORONTO — Peru is one of the world leaders in destroying the lives of its people through massacres, assassinations, forced disappearances, torture and all manner of daily brutality. This takes place in a country with a democratically-elected president who expresses concern for his people, say three Canadian church representatives who were part of the a 14-person international fact-finding team of the World Council of Churches. The Canadians were

the Rev. Sang Chul Lee, former moderator of the United Church; Iona Campagnolo, former federal cabinet minister; and William Fairbairn, director of the Inter-Church Committee on Human Rights in Latin America (ICCHRLA).

Peru's church leaders asked the WCC to send a delegation to see the situation for themselves shortly after the inauguration of their new president, and then report to Christians all over the world what they found. Delegates

included a Spanish Supreme Court justice, a Japanese Member of Parliament, a Catholic bishop from France, a Methodist bishop from Bolivia, and others.

#### Human beings as garbage

Campagnolo went with a group to Ayacucho and asked a human rights worker about the situation there. The worker responded by bringing out a garbage can freshly filled with human remains — bones, pieces of clothing, human flesh, and the like. It was clearly a military assassination — the people were killed by guns and bullets used only by the army.

For the past three years Peru has led the world in forced disappearances. In the past 10 years, 20,000 people have been killed, mostly the civilian poor. Church leaders there want the world to know what's happening.

One of Peru's problems is that 80 per cent of the world's coca, the raw material for cocaine, is grown in Peru. The Peruvian government considers this to be a social and economic problem, but not one for which they will send in the army. But now the United States is pressing military arms on Peru to curb growing coca, and though the government doesn't want to accept the arms, the U.S. is threatening to

withdraw hundreds of millions of dollars in aid if the weapons are not accepted and used.

Peru's inflation is out of control, about 3,000 per cent in the past year. Civil war is being waged in 21 of the nation's 24 "departments," and a state of emergency exists in a third of the country. The major insurgent military group, called Shining Path, has been likened to Cambodia's Khmer Rouge.

The WCC delegation met with hundreds of people, mostly grassroots people and even a few prisoners, but also with several cabinet ministers. They even met with President Fujimori for almost two hours. Fujimori admitted that

his country has collapsed morally. The group respected him and admired his openness. A problem is that the justice system and the courts have collapsed completely.

Upon their return the Canadian group briefed senior officials in the Department of External Affairs in Ottawa. They were told that Canada would give "serious consideration" to pressing Peru on its human rights record, but the delegates felt that they did not get a very positive response. A similar response was given Fairbairn by Canada's delegate to the Organization of American States in Washington.

### East and West German church federations will unite in 1991

GRAND RAPIDS, Mich. (REC) — The Federation of Protestant Churches in East Germany is aiming to unite with its counterpart in the former West Germany in November 1991. After a five-day meeting in late September, 60 members of the synods of the eight member churches decided on rapid church unity. There were discussions about a five-year program but delegates felt forced by events to act sooner.

The former East Germans urged that their ideas be

introduced into the new federation. As the smaller partner, they are concerned that their history will not count enough in the new group.

The East German church federation will cease to exist next month. The synods of the churches of East and West Germany will meet in May. They will decide on a new constitution for the Protestant Churches in Germany (EKD). In November a new EKD synod will be constituted and new council members elected.

### Covenant one solution for some United Church members

... continued from page 1.

In January 1986, the group launched its discussion and essay magazine, *Theological Digest*. Rev. Kenneth Barker was recruited as editor after having conceptualized and suggested the magazine. *Theological Digest*, published in January and June of each year, served as a scholarly publication focusing on theological renewal and would eventually become the mainstay of Church Alive, according to Scott, the current secretary of the group.

It would be an editorial by the farsighted Barker in the January 1988 issue of the magazine that would bring Church Alive and later the "Community of Concern" to the forefront of the sexual orientation and ministry issue within the United Church, according to an article on the history of the *Community of Concern* in the January 1989 issue of *Theological Digest*.

In his editorial, Barker, anticipating that a report on sexual orientation would endorse a "radical shift in sexual morality" at the 32nd General Council in 1988, made reference to the principle of theological dissent within the

United Church as a responsible alternative to secession from the church if the general council were to adopt the proposal expected from the task force on sexual morality. Barker made the point in light of Church Alive's disagreement with any such shift towards the ordination of practising homosexuals.

#### Declaring dissent

Church Alive's decision to take action on this specific issue led to several milestones. Over 250 people attended a meeting in April 1988 to discuss a draft of the group's "Declaration of Dissent." It was also at this meeting that the Community of Concern was created to act as a national organization on this specific issue, though members of Church Alive's executive initially also served on the Community of Concern's executive, according to Scott. Later the two organizations would become more separated.

After circulating among the congregations of the United Church, the Declaration of Dissent received 1,022 signatures from ministers and lay missionaries and more than 32,000 of the United Church's 800,000 Canadian members

had signed by July 1988. However, the 32nd General Council endorsed the ordination and commissioning of self-declared practising homosexuals who qualified for ministry, and the 33rd General Council in 1990 reaffirmed that decision.

The decision of general council has not put an end to Church Alive's and the Community of Concern's disagreement or the struggle to reform, says Scott. "We hope to see the United Church reformed some day," he continues, "but we have Christian lives to lead in the meantime."

The "covenant" is the best way to live their vision of Christian lives without giving up on the United Church, says Scott, who explains that these types of "mini-covenants" between people have a biblical foundation (he cites Nehemiah 9 and 10). The covenant affirms its members' love for Christ and their obedience to his commandments as well as their commitment to the United Church and their "essential agreement with the Doctrine of the Basis of Union of The United Church of Canada."

According to the covenant,

essential agreement includes: belief in the Scriptures of the Old and New Testaments; belief in the one, only, living and true God, the Father; belief in the Lord Jesus Christ; belief in the Holy Spirit, and the belief that "the moral law of God, summarized in the Ten Commandments, testified to in the prophets and unfolded in the life and teaching of Jesus Christ, stands forever in truth and equity, and is established by faith."

#### Commitments and a prayer

The covenant goes on to make certain commitments including a "search for justice," continued co-operation, a continued struggle for reform and renewal, and the offering of support and counsel to one another. It affirms the centrality of Christ (the rejection of non-Christian religions or ideologies) and affirms Christ as God's only Son and rejects the repeated or continuing incarnation of God in the world. The covenant also affirms "that God calls all people to loving faithfulness in marriage or loving chastity in singleness."

The covenant concludes with

a prayer for the salvation of the world and a call to witness to that end, and the plea that "all United Church congregations and courts, members and ministers, young people and friends, consider this Covenant prayerfully. If it is contrary to Scripture, set it aside. But if you find that we are taking our stand upon Scripture, then let no fear or temptation keep you from walking with us on the path of faith and obedience to the Work of God."

Twenty-four commissioners of the 33rd General Council have signed the Covenant and an estimated 3,000 members, either individually or as part of a congregation, have signed. "We believe we are the majority," says Scott. "We have no intention of leaving as long as there's tolerance."

Scott says although he cannot see very far into the future, he hopes the United Church will prove "liberal" enough to embrace the conservatives.



**A**s a train derailed, put back on the track and derailed again will eventually (with much mechanical assistance) reach its destination — dented, fractured and almost destroyed — so the GST obtained royal assent in the nick of time. The filibustering Senators were finally forced into silence by the Speaker's rule to end debate. And so the country will have to learn to live with a new tax which, I'll bet my Sunday tie, will not remain at the seven per cent level for too long.

★ ★ ★

The government sent the House of Commons home on an extended Christmas break. It will be a short sabbatical for Monsieur and his ministers, who will be relieved from the daily grind by the Opposition during Question Period. Peace on Parliament Hill till February 18.

★ ★ ★

**B**ad economic news has kept descending on us like confetti at a wedding: lay-offs, bankruptcies, decreasing sales and increasing welfare rolls. The end of this depression might be far into the future. Tighten your belt, count your pennies and don't forget to help the poor. It is really no season to be jolly.

★ ★ ★

In a "me-too-move" Ontario has added yet another panel on confederation to those already in operation. We now have the Belanger-Campeau commission, the Spicer forum, and the Bob Rae panel. Who's next? Chretien pleaded for constitutional reform when he appeared before the Belanger-Campeau commission. Monsieur gave a speech in which he pleaded for something which he called "re-confederation." It all sounded a bit like left-over, microwaved Meech Lake, and it reminded me of a Houseman poem:

*Wanderer eastward,  
wanderer west  
know why you cannot rest?  
'Tis that every mother's son  
travels with a skeleton.*

★ ★ ★

**R**e-confederation" is really the dispersion of federal powers to the provinces, and many people are afraid that it will mean the collapse of many of our social programs, none the least our health insurance. Bill C-69, which is currently before the Senate, would freeze Ottawa's contribution for two years and then tie future increases to the gross national

product. Conservatives in New Zealand have already abolished family allowances, slashed unemployment, sickness and single parent benefits, and froze all pensions until 1992. Perrin Beatty, our Minister of Health, denied that our medicare system was under attack, but then again, he was the man who wanted 12 nuclear submarines. You wonder about people like that.

★ ★ ★

Religion is sometimes the source of bizarre behaviour and happenings. In Progresso, which is a Texas town, more than a thousand people a day come to visit an auto parts store to see what they believe is an image of the Virgin Mary on the bathroom floor. Ah, well ....

★ ★ ★

**G**ermans who bombed Stalingrad and many other Russian towns and cities to smithereens, in one great acute national guilt trip are sending loads of food to the Soviets. Gorbachev is desperately trying to hang on to power, but all around him the Soviet empire is collapsing. Even his Minister for Foreign Affairs, his faithful ally for many years, left him.

★ ★ ★

Most generals that I have known (admittedly, not that many) were always ready to attack anywhere, at any time. Not so U.S. Lieutenant-General Calvin Walker who cautioned that the U.N. troops in Saudi Arabia are not yet combat-ready. Smart man, this Calvin! Not popular in the White House though, and probably not destined for many more promotions. Early retirement, maybe.

★ ★ ★

**A**bout time ... the Roman Catholic Church for the first time is expressing its "sincere regret about all instances of anti-Semitism which have ever taken place on Polish soil." Poland has had, and still has, a reputation for

anti-Semitic acts.

★ ★ ★

The United Nations' children's agency, Unicef, has published some startling facts. The 10-day world expenditure on weaponry amounts to \$20 billion. A staggering amount, yet only about one-eighth of one per cent of the world's annual income. But were that amount to be spent annually on child care it would reduce child deaths and malnutrition by a third. The birth of a child is God's sign that the world must go on, but all too often we frustrate God's designs. Shame on us all.

★ ★ ★

**T**he Canada-U.S. acid rain agreement could be signed early in 1991. Perhaps it will save some of the trees at our cottage; others are too far gone already.

★ ★ ★

A German parrot was charged in a Berlin court with verbal assault because the bird had continually screeched in a pub: "I love kissing the ladies." Its owner was fined 80 marks because of "excessive noise." That reminded me of a visit I once made to a wayward female member of one of my congregations. It was a very difficult visit, for my admonitions were sabotaged by a budgie in a cage just behind me. The bird kept interrupting with, "Hi, Sweetie!"

★ ★ ★

**T**here are signs of despair all over the map. Famine in Ethiopia, the same in Liberia, bloodshed in Mozambique, the IRA stepping up its attacks, Palestinians and Jews killing each other. Is there any sign of hope? Well, Beirut, which was once called "the Paris of the Middle East," is removing its rubble and efforts are under way to come to a broad-based government.

★ ★ ★

Romania continues the long road to democracy, Germans

are sending food to the Soviet Union and the Church of England is gaining members.

★ ★ ★

**I** conclude with an ecclesiastical item from the *Saturday Evening Post*. A new pastor of a country church dropped in on a Sunday school class. In his chat with the children he quizzed one boy: "Who knocked down the walls of Jericho?" The boy started to cry. "Not me, Sir," he said. The pastor, upset, turned to the teacher and asked, "Is this the kind of teaching you do?" The teacher, embarrassed, replied: "Now Reverend, Timmy is a good boy and he doesn't tell lies. If he says he didn't do it, then he didn't." Now thoroughly flustered, the pastor presented the matter to the church board. After an interval, the board sent a message to the pastor: "We see no point in making a big issue of this situation. The board will

pay for the damages and charge it off to vandalism."

*Carl D. Tuyl is the Christian Reformed Church's chaplaincy co-ordinator in Canada.*



## Pressreview

Carl D. Tuyl

**Crossword Puzzle and Calendar of Events can be found on page 19.**

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# Commentary

## What's new?

Bob De Moor

# Calvinist Contact

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We're four days into a new decade! No, I'm not a year behind. Figure it out. The Common Era began with year one; no civilized person would tolerate beginning it with a year zero. That means that the first decade (10 years) ended on Dec. 31, A.D. 10 and the second decade began Jan. 1, in the year 11. Consequently, the decade of the 1980s ends Dec. 31, 1990 and the decade of the '90s begins Jan. 1, 1991. (If you think you've figured that out, guess when the new millennium really begins.)

But whether we're 369 days or only four days into the new decade, we've already discovered that New Year's celebrations don't actually bring anything really new. The past floods our present with so much unfinished business that life continues its relentless stream without much respect for our attempts to divide it into neat, discreet little packages.

## A stroll through the centuries

The Romans already knew that. They invented a God they called Janus (hence "January") and gave him two faces. The one looked back into the past as the other looked ahead into the future. Janus could see past and present as one continuous whole.

Most of us aren't built that way. But even by casting a searching eye only to the past, we might still give Janus a fairly good run for his money in divining what the future will hold.

Suppose the Lord Jesus tarries for another millennium, what will the world look like? Does a quick scan of the second millennium clue us in as to what's in store in the third? Let's take a quick peep.

On Jan. 4, 1001, A.D., tribes everywhere were fighting each other for living space. Old world empires were rising, realigning, faltering, splitting into ethnic fragments and recombining. The aboriginal peoples of the New World did much the same. When old and new worlds connected significantly some 500 years later, the brutal process of land-grabbing merely intensified. Just last year the dissolution of the USSR, the death of the Meech Lake accord, and the ever-burgeoning ranks of refugees, clearly illustrates that boundaries throughout this millennium can fluctuate as rapidly and arbitrarily as the weather — with even more devastating results.

Jan. 4, 3001 will show much the same. Not even the technological glue that binds our world together will overcome the God-ordained separation after Babel. No matter how much millennia fly by, humankind will never be truly one until it acknowledges one Father and Lord of all.

## The winds of war

On Jan. 4, 1001, people were killing each other with swords, arrows and axes. Gunpowder was just a festive curiosity the Chinese used at their grand celebrations. By half-past the millennium people were using it to shoot each other, blow each other up, sink entire ships and level towns. At the close of the millennium we have "progressed" to unleashing the power of the atom. We can now exterminate all life on earth, human and otherwise, at the touch of a button.

On Jan. 4, 3001, people will still be creating new ways of doing each other in, IF (and it's a

big IF) there are still any people left to "do in." No matter how many millennia fly by, humankind will not permanently beat its swords into ploughshares until the Prince of Peace returns.

## The price of "progress"

On Jan. 4, 1001, farm machinery and transportation vehicles ran on oats and hay. But even then the environmental impact of humanity asserted itself: the charred remains of some slash and burn here, the tailings of some metalwork dumped there. In the millennium before that, water pollution in Rome had already left much of that city's population suffering from lead poisoning.

The trend ever since practically guarantees that on Jan. 4, 3001, global warming will make prime farm land available only near the poles, and the "snowbirds" will head south to balmy Churchill, Manitoba, to avoid winter and ground-water contamination.

The Bahamas will be good only to fry eggs on the sidewalk and to dump more garbage. No matter how many millennia fly by, humankind will not really exercise good stewardship over this planet until it acknowledges one Creator, Owner and Lord of all.

## Just to be one

On Jan. 4, 1001, the Christian Church was only 53 years away from being irreparably torn into Eastern and Western churches because two gentlemen each pretended to be the real representative of Jesus on earth and promptly excommunicated each other. Half the millennium later, the Latin, Western branch fragmented at the time of the Reformation, and ever since churches have split and reunited *ad nauseam*.

We may safely conclude that on Jan. 4, 3001, sisters and brothers in the family of God will still be pulling apart Christ's Body despite his urgent high priestly prayer for our unity (John 17). They'll do so because they cannot agree on issues — issues such as: who has authority in church, who may decide how the world began and who knows exactly how to read the Bible correctly. No matter how many millennia fly by down here, Christians will remain divided as long as the one who is THE Truth forbears to make our knowledge complete. Fortunately for us, by 3001 A.D. we shall have been members of the (re-)united Church for over 900 years and without even a hint of another split. Will that unity preclude differences of opinion in heaven? Even time-bound Janus cannot tell us.

## Real news

The long and the short of all this seems to be that new years, new decades, even new millennia give us nothing fundamentally new at all. Only the first Christmas, the first Pentecost and the first (and last) Judgment Day can do that. The Gospel may be old news to many of us, but it remains Good News all the same. It alone creates something really new in this old world: a new heart. Living and spreading that Gospel makes our lives truly news-worthy on the grandest scale of all: eternity itself. Happy New Year!

Bob De Moor is pastor of First Christian Reformed Church, Langley, B.C.



# Letters More letters on pages 6, 7 & 16.

## The Ringing of the Bells

*Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty light:  
The year is dying in the night;  
Ring out, wild bells, and let him die.*

*Ring in the valiant man and free,  
The larger heart, the kindlier hand:  
Ring out the darkness of the lund,  
Ring in the Christ that is to be.*

Alfred Tennyson, from *In Memoriam*

*In world-occurrence, the people of God  
can share neither the enthusiasm of those  
who regard the old form as capable of true  
and radical improvement nor the  
skepticism of those who, in view of the  
impossibility of perfecting the old form,  
think that they are compelled to doubt the  
possibility of a new form.*

Karl Barth, *Church Dogmatics*,  
iv.3.ii.p.717

*Like the ringing of the bells on New Year's eve  
history escapes us fading off into the distance;  
things past return no more, old tribal customs gone  
fall like walls razed, old ideologies  
now dismantled. And yet we face ambivalence  
not knowing if perhaps the good will be deceived  
by new walls raised, fences invented to keep the wrong  
looking clean and bright, our hearts at ease.*

*Some new years bring surprises, new hope amid great need:  
but is the truth forgotten? Humanity's fierce dance  
around the fire, our faces masked, still goes on  
warlike while the bells of Christendom now freeze  
in old towers where hanging upside down in trance  
the bats await the night. And now these bells indeed  
long-silent ring, sing, warn and mourn no more, how long  
can history sustain such progress among the idols of our  
age?*

*Or could it be that new forms will be found for these  
the challenges of our age, new ways to ring and dance  
the love of God out upon the world, love shone  
in a way we do not find except upon our knees?  
History is arrogant. Dare we look askance  
upon the world snow covered now with pleasantries  
packed in plastic, wrapped in foil and do we long  
for the truth unfurled, fanged or softly sage?*

Frank Sawyer

Frank Sawyer is currently in the Netherlands on sabbatical from his teaching  
position at the Reformed seminary in Honduras.

## Many, not just homosexuals, must struggle against desires

The members of the support group AWARE do not seem to be talking much about the will of the Lord. Why, do you think, did sinless Jesus struggle, suffer and die?

According to AWARE it seems OK for humans to give

up on the struggle for which Jesus died. And don't you think that a heterosexual person who has not found a partner by middle age is not struggling against his or her desires?

Remember, King Saul

## Need wisdom, biblical sensitivity

Seeing that picture of the Taunton Road Christian Reformed Church (CRC) brought a flood of memories (C.C. Nov. 20, 1990). Perhaps it was a touch of nostalgia, but more than that, a lingering love for that church that (at last) compelled me to seize a pen. You see, it was there that my Christian faith was nurtured at catechism, young people's society and worship services during my immigrant-youth years. Pastors faithfully proclaimed God's Word in a powerful, unadulterated fashion.

Now I'm troubled by what is happening. It's hard to adapt to changes, but circumstances often force us to do so. When the First CRC of Victoria, [B.C.] installed its first female deacon a few years ago, it was right; it was biblically justified.

After a lot of arguing, prayer and study, I have come to believe [that denominations who] are opening all ordained offices to women are on the right track, providing they proceed with great respect for

local sensitivities. But a lot of my apprehensions were/are based on a tactic used by some groups and individuals [in my Christian Reformed denomination], namely, to present their church with a *fait accompli*: Install a woman [in an office not yet open to her] then challenge [church authorities] to undo it.

Isn't that also the tactic used by AWARE to soften us up for acceptance of practising homosexuals as church members in good standing?

The CRC's 1973 report on homosexuality is thoroughly faithful to the Scriptures. Going beyond that it says that "monogamous homosexual relationships can be sanctioned by God" is clearly, totally contrary to Romans 1:26-27. When the Bible is so explicit, can we play loose and fast with it in order to be more accommodating to homosexuals?

This issue represents the litmus test for me personally. The day that my denomination legitimizes homosexuality as

an "alternate sexual orientation," I'm gone — and I suspect thousands more feel the same.

This letter is not written in a spirit of homophobia, but rather in a spirit of love for all God's people and a genuine concern for his Bride, the Church of our Lord Jesus Christ. We can embrace each member of AWARE with compassion and understanding but disown the cause the group espouses.

Finally, groups such as AWARE often acquire a life and agenda of their own. For this reason, no church should have formal ties with special-interest groups because the church thereby appears to sanction and support the groups' objectives.

My prayer is that the First Christian Reformed Church of Toronto will have much wisdom and show leadership in this area.

Philip Stel  
Victoria, B.C.

## Do something useful, don't use big words

At times I am troubled with the following: to find articles and discussions reported in *Calvinist Contact* and other literature which goes beyond the understanding of average people.

For example: an article which reported on a meeting of the Canadian Scientific and Christian Affiliation (C.C. Nov. 16, 1990: "Christian scientists ambivalent about building Canada with a cultural mosaic") used words like "mosaic," "ambivalent," "relativizes," "relativistic," "trivializes," "pluralism," "perpetrators," "ecological," etc.

What are they [the scientists] doing and why? Just tossing their opinions around. Sounds like they are trying to be the

most learned.

The product, I think, is not of much use to anybody. I hope their salaries are not supported by gifts and church quotas. If these professors and degree people think this is for the betterment of Christian society, they are wrong. Please go and till the earth, feed the poor and encourage the downcast.

Bert Boeckstyn  
Winona, Ont.

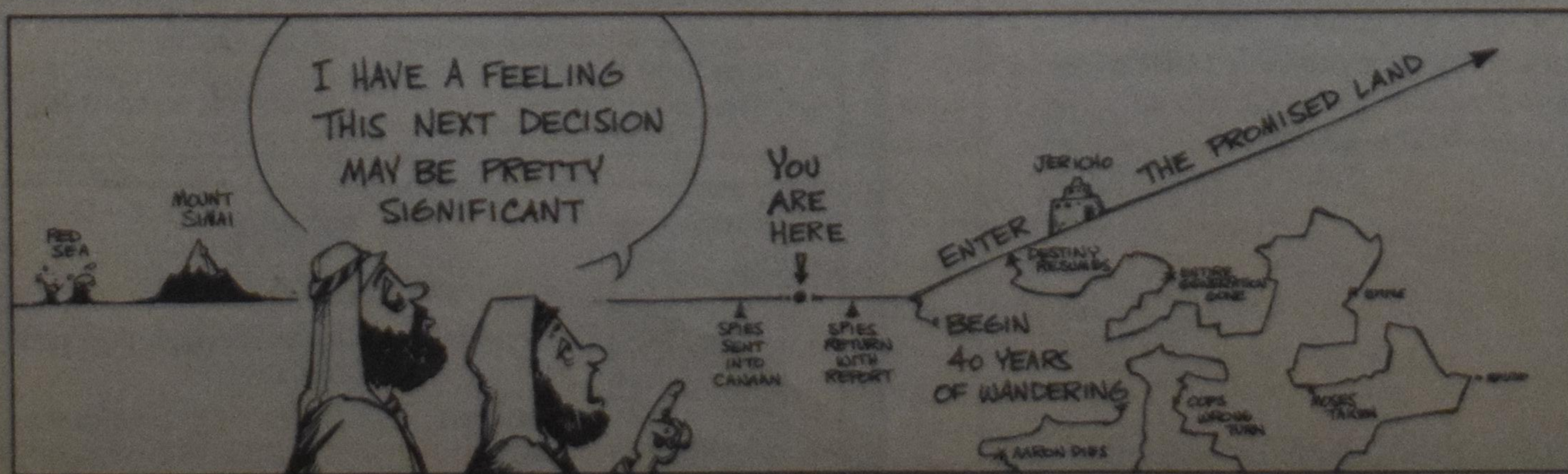
## Editor's response:

*The action-oriented priorities you call us to in your last sentence should be important to all Christians. You seem to imply, however, that the Christian community has no need for those whose job it is to think and prepare fertile*

*ideological soil for the actions of the rest of us.*

*Virtually all the "difficult" words you cite are heard periodically on the news and found in daily newspapers these days. We know that on the whole, our readership is non-academic; but we shouldn't have to be tongue-tied to using only a couple of hundred of the many thousands of perfectly good words the English language contains. If you don't know some of the words we use, "increasing your word power," as Reader's Digest calls it, can be an enjoyable, challenging experience. Perhaps it's time to dust off your dictionary.*

## BEYOND BELIEF



## Negative balance tips the scale

Sorry, but we decided not to renew *Calvinist Contact* at this time. We do not agree with some of the editorials and some of the book reviews. "Beyond Belief" should not be in a Christian paper. Also, some of the things Carl D. Tuyl writes we do not like.

We will miss "Friends of God" by Wayne Brouwer and also "Skylights" by William R. Rang, just to mention a few. There are some more good articles but the ones [we don't like] mentioned above are making us not renew.

Ted and Allie Triemstra  
Chilliwack, B.C.



# Letters

## Liked education commentary, wants film reviews scuttled

It was with much appreciation and great interest that I read the commentary by Reinder J. Klein entitled "Needed: more than head knowledge" (C.C. Nov. 16, 1990). I wish that every teacher, including public school teachers, could read and practise this recommendation, especially the last seven lines ("Called to be a healing

presence in this world, we Christians must play an incisive and leading role in the ongoing education debates in Canada. The light we may yet bring into this present darkness is the conviction that Christ, NOT autonomous humankind with its skewed reason, is sovereign, also in the realm of education").

Thank you very much! This

commentary was very edifying and has given me a lift.

Another article which deserves to be highlighted is called "Peace" by William R. Rang. The peace of which this brother is writing makes a Christian family weekly — in contrast to the [reviews] under the heading "Cinema summaries."

One of them is found in the

Nov. 9, 1990, issue [review of *Bethune: The Making of a Hero*]. Articles like that rob us of the peace of heart and mind which Jesus gives. My conscientious conviction is that these [reviews] do not belong in *Calvinist Contact* because it is also read by junior, whose mind is very vulnerable and tempted to different types of "sin." [Such reviews] break a

Christian family weekly .... Please, please, quit publishing this series. It is not degrading but it [would] raise the level of your paper. Romans 12:1-2 calls for earnest consideration and obedience. Let's do it together.

Enno Ennema  
Townsend, Ont.

## No flat earth

Most of the time, I suppose, it is not appropriate to write a letter in response to a letter, but I think that the letter from Bob Wierdsma in the Nov. 23, 1990, C.C. cries out for a response.

In response to the letter from Bob Wierdsma (C.C., Nov. 23, 1990), it cannot be denied that the result of our scientific study of God's world *has* helped us to have a better understanding of various passages of Scripture than we could have without that scientific information. Bob Wierdsma points to one such case, the shape of the earth, but there are many more.

Prior to the work of Galileo and Newton, John Calvin commented on Psalm 93:1, "the earth is fixed forever; it cannot be moved." Calvin noted that this passage assures us of God's faithfulness, and then he added that the earth

itself testifies to that faithfulness, because it remains stationary while all else revolves around it (see Calvin's *Commentary* on the Psalms).

We understand that passage and similar references to the fixity of earth better than John Calvin did, *because* we have gained some understanding through scientific study. We could add other examples: the nature of reproduction, the behaviour of the weather, the regular return of the seasons, etc., all of which are referred to in various Bible passages, and which we now understand better than our forebears did.

If we did not know those things, we could still know God as Creator and Redeemer, but we would have a less correct understanding of those Scripture passages. We do not depend on the Scriptures alone

for our practice of modern medicine or modern agriculture. (See the "Paradox" article by Adrian Peetoom in C.C. of August 24, 1990). Nor should we expect the Scriptures alone to tell us the details about the behaviour and structure of God's world.

We should also be a bit more careful in our interpretation of Scripture than Mr. Wierdsma was in thinking that Isaiah 40:22 tells us that the earth is round. The word which is translated "circle" of the earth in Isa. 40:22 is used in other passages of the Old Testament, and it always means the circle of the horizon in those passages; it never means "sphere." It very likely means horizon here, too. The Hebrew perception of a flat earth, with the vault of heaven above it,

and with God "sitting above the circle of [the horizon] of the earth" would fit with that understanding. Let us believe all that the Scriptures tell us, but let us not try to get

information out of the Scriptures which is not there.

Clarence Menninga  
Professor of Geology,  
Emeritus, Calvin College

## Likes potpourri of opinions

Thank you for [printing] Ed Grootenboer's letter, "Church shouldn't condone Native tactics" (C.C., Oct. 26, 1990), Reinder J. Klein's commentaries "To be or not to be ... Reformed" and "Reaping whirlwinds" (Nov. 2, 1990) and Al Bezuyen's letter, "Editorial doesn't accept Bible's absolutes" (Nov. 2, 1990). They were worth the space you gave them.

Sometimes, C.C., you waste a great deal of paper (long and tedious) on factual and other material. Spaling should brief you on tree-ecology in that respect.

Also, a special thanks to Schalkwyk on the psychology of events regarding the Christian Reformed Synod 1990 — the church's reaction and comfort that it is not in a shipwreck position.

Rodney R. Clapp in *Christianity Today* said recently, "We need to know how to build a new church, or perhaps learn to row our life boats in formation. We have forgotten how to use the oars for paddles; we use them as weapons and kill off the sailors." It applies, does it not?

Jennie Visser  
Dundas, Ont.

## Missed opportunity to evaluate gender relationships

We are responding to Adrian Peetoom's column of Nov. 23, 1990, which explains how husbands suffer for having to eat foods they don't like. The article seems to be saying that husbands and wives should do less than honour each other for the sake of a "congenial" marriage. By his own admission, Adrian Peetoom has sinned against his wife; but rather than repent, he denies the seriousness of his sin and hides behind human frailty as an excuse.

Along with this denial,

Adrian Peetoom blithely equates his sin of ingratitude with his wife's "sin" of cooking the wrong foods. This ignores the severity of the brokenness in relations between men and women, and misses an opportunity to critically evaluate this brokenness. Now, more than ever, we need caring and sensitive discussions on these matters.

Kathleen van Arragon  
Paul van Arragon  
Kitchener, Ont.

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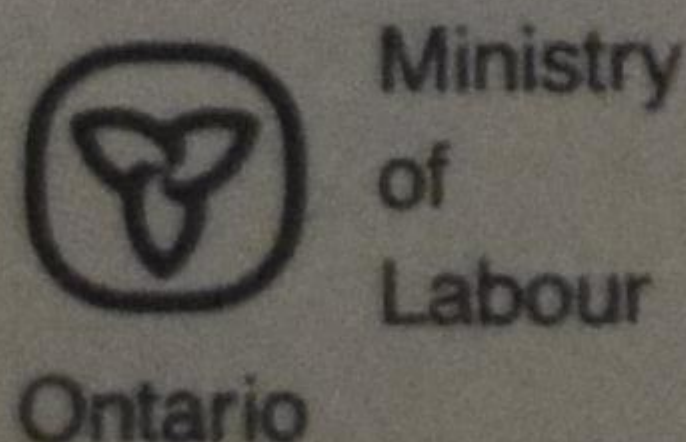
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## Linking spirituality and service in education

Rick Nonnekes

We're into our second year of the '90s, and the focus of our vision of Christian education appears a bit blurry. Where are we headed? What does God hold in store for us through the next eight years? One way in which we can know is to ensure that we have a close walk with God. If we grow spiritually God will show us the way he has set for us.

Where are we out of focus? Christian schools have done an excellent job creating a good educational system, but for all intents and purposes, many of them tend to restrict themselves to families of the Reformed community. Fear seems to play a big part in determining our direction. Most schools would not say they are restricting enrolment; however, by our actions we are saying as much. We still too often give the impression, "If you're not Dutch, you're not much. Why are we not strengthening our communal spiritual roots by actively seeking out and bringing in other Christians from our community? Do we fear the loss of our cultural heritage, the loss of our distinctiveness, the possible loss of control of our school to families not from the Reformed community, the problems associated with financing the school? It is difficult to allow something

very important to us to be led into areas with which we are unfamiliar and, therefore, afraid.

### Follow God wherever he leads

This is where it is so important to "walk" closely with God. By coming to him through prayer, through studying his Word and through sharing with other Christians the fears and concerns we have, God will calm our fears and give us the vision we need to direct the service of Christian education.

This may mean, however, reaching out beyond our comfortable horizons. It may mean not only opening our schools to the greater Christian community, but actively promoting that. It may mean working even harder to ensure that we are a caring, just and committed community where families from the whole Christian community will be welcome, as equals, to share in the rich education that we can provide.

The greater Christian community is not something to be feared. God through his Spirit works in all Christians. If we can work together, capitalize on our pooled talents and resources, continue to strive to meet the needs of our children as we help them grow into persons who serve God,

then we will not lose any of our distinctness. In fact, we may grow into an even more effective tool of God.

### A diversity of gifts

The greater Christian community has so much to offer our school system and can enrich the education we provide. We may find people who have talents in music, drama and the like for use within "our" schools; we may find public relations, administration and valuable contacts for the organizational end as well. We may be able to learn from groups who spend much time in prayer and devotion.

But we also need to ensure

that we are clear in what our vision of Christian education is. Each school needs to have a clear statement of such. We need to make sure that the community understands this statement and agrees with it; we may even need to educate them as to what Christian education is, based on rich Reformed tradition built up in Canada over the last half-century.

Can we see clearly our vision of Christian education for the '90s? Yes: through a heightened spirituality, a closer walk with God, we can strengthen our communal roots and reach without fear to all of God's children.

*Rick Nonnekes is principal of the Willowdale Christian School, Willowdale, Ont.*

Linking spirituality, vision and service (3)

### ATTENTION! ATTENTION! ATTENTION!

When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling BEFORE you transmit the text.

Thank you.

ATTENTION! ATTENTION! ATTENTION!

## Letters

### Good to know some churches are tackling sexual abuse

Thank you for printing the story "Church holds seminar on child sexual abuse" in the November 16 issue.

Many times I have wanted to enquire of *Calvinist Contact* if any of the churches has ever asked you for the [Christian Reformed Church classes Niagara and Hamilton's] report on sexual abuse.\*

To read that the Trenton church is taking the horrible deed of sexual abuse of a child seriously, and then does something about it by organizing a seminar, makes me feel good.

It is shameful to hear that churches and families blame the victim for letting out the secret. Families find all kinds of reasons why the abuse happened.

There is never a good reason for sexually abusing a child.

The child has to live with that pain for the rest of her life and the road to healing is a very long one. The healing is a very slow process.

Church councils may not discipline the victim. Families may not blame the victim for the break up in the family. Support her, care about her and above all comfort her.

Thanks again!

Willy Vermolen  
St. Catharines, Ont.

\* We estimate that about 2,000 copies of the 1989 Report of the Advisory Committee on Sexual Abuse to Classis Niagara have been ordered by churches throughout Canada as well as by many individuals. Copies may be ordered at \$1.50 per copy by writing Calvinist Contact.

Editor

### The Lord preserves his Church

I wholeheartedly agree with Al Wolters' editorial (C.C., Nov. 30, 1990). The Lord keeps

his Church. That's a promise.

Jim Bergstra  
Shallow Lake, Ont.

## DEADLINE FOR APPEALING YOUR 1990 PROPERTY ASSESSMENT

Tuesday, January 8th, 1991

The final day for appealing your 1990 property assessment to the Assessment Review Board is Tuesday, January 8th, 1991. Your assessment will be used to calculate your 1991 municipal and school taxes.

You should appeal your 1990 property assessment (a) if you are dissatisfied with the amount of the assessment, even after discussing it with your Regional Assessment Office; (b) if you appealed your previous assessment and the appeal has not been settled; or (c) if you received a *Notice of Property Valuation* which does not reflect a settlement of your previous appeal.

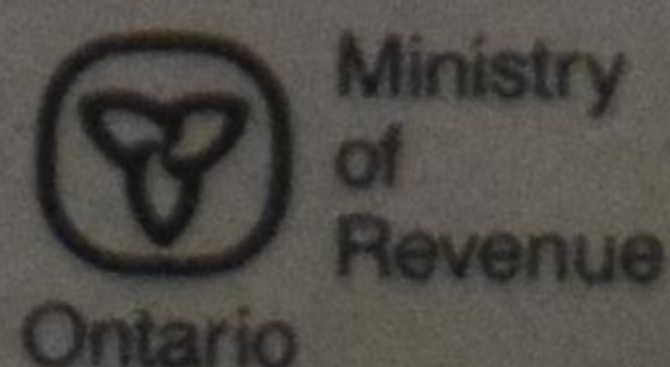
The Assessment Review Board is an agency of the Ministry of the Attorney General and operates less formally than a court of law. It is authorized to decide if your property assessment is fair and equitable, compared with similar properties in your area. You may present your own case, retain a lawyer, or ask a friend or relative to act as your agent.

A *Notice of Appeal* form is available from your municipal office, your Regional Assessment Office, or the Assessment Review Board. You may also use the reverse side of a *Notice of Property Valuation* or write a letter. Appeals should be forwarded in writing to the Regional Registrar of the Assessment Review Board at the address shown below.

If you have any questions or require assistance in filing the appeal, please contact your Regional Assessment Office. The address and telephone number are in the Blue Pages of your telephone directory, under "Property Assessment Information".

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Assessment Review Board  
80 Bloor Street West, Suite 701  
Toronto, Ontario  
M5S 1L9

Regional Registrar  
Assessment Review Board  
605 Sheppard Centre  
2 Sheppard Ave. East  
North York, Ontario  
M2N 5Y7



Ministry  
of  
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Ontario



Church

Marian Van Til, page editor

Radio is important in West Africa

DALABA, Guinea (CRWM) — Aysatu Jallo, a widow in her thirties who works for missionaries Dave and Joyce Campbell in Dalaba, Guinea, recently came to show off her new radio/cassette player. The Campbells were startled to learn that she had paid more than one month's wages for it. Also, in order to avoid the constant expense of buying six batteries to run the radio, she had decided to finally bring electricity to her rented room by way of a single electrical outlet.

"This incident underlines something we've often noticed since coming to Guinea in 1989," says Dave, who will eventually produce radio programs for Christian Reformed World Missions. "Radios are important here. For some who can't read, radio is the only way to get news and information about the larger world."

But even for the many who can read, there's a shortage of affordable reading material. There is only one newspaper in all of Guinea, and Dave rarely notices a copy in the town of Dalaba. Books and magazines are also scarce, and even those that can be found are too expensive for many people. Radios and cassette players on the other hand, while they cost a lot to start with, provide an endless source of information and entertainment once purchased.

It's not at all unusual for the Campbells to see someone strolling along the dirt streets of their neighbourhood with a radio to the ear while fiddling with the dial.

Residents of the mountainous town of Dalaba can pick up world news on Radio France or from the British Broadcasting Corporation (BBC). Many also enjoy national news on a Guinean government station. Besides being the main source of news, radios — with cassette players — are also the major entertainment medium throughout much of West Africa.

"When a mason was building a water tank outside our house, he played cassettes of Indian pop music all day," Dave recalls. "One of our neighbours listens to Guinean music in Pular and other Guinean languages. In one home I visited they were listening to a Muslim preacher on the cassette player. Thinking, I suppose, that I'd find this boring, they changed to a tape of American rock and roll from the early '60s."

Further evidence of radio's importance in West Africa came when a new radio station started broadcasting from Labe, the capital of Guinea, about 65 miles from Dalaba. It is the only station in Guinea that broadcasts all of its programs in Pular, the language of the Fulbe people with whom the Campbells work. The programs are popular wherever Fulbe people can pick them up. Even people from Dalaba who have moved away to surrounding countries

have written to the station saying they listen.

"All of this makes us eager to get going with making radio programs for the Fulbe," says Dave, who still has one year of language study left before he can start on the programs. "But a new stage in our study is beginning that will let us do some preparation for the program while we keep learning Pular. We will soon start to design and conduct a survey to find out more about how people here use radio, what they expect from it, and especially what sort of programs they are interested in hearing. Then we hope to start making programs which will create interest in the Bible and the Gospel."

*David Campbell works with Christian Reformed World Missions in Guinea, West Africa.*

U.S. judge says spying on churches is illegal

LOS ANGELES, Calif. (EP) — In a decision that places clear limits on government investigations of churches, a U.S. federal district judge has issued a ruling sharply limiting the government's authority to send undercover agents to secretly observe and tape record church meetings.

The government is constitutionally forbidden to engage in "unbridled and inappropriate covert activity," when the intent is to abridge the First Amendment right of freedom of religion, ruled Judge Roger D. Strand of Phoenix. Strand ruled that investigators could infiltrate churches without a warrant in certain circumstances, such as when invited to participate in criminal activities by church people.

In a written statement, the Rev. James A. Oines, pastor of the Alzona Evangelical Lutheran Church, said the ruling was a fundamental setback to the government's argument that it has unlimited access to places of worship. "Now, for the first time, the district court has said that, like everyone else, the government has to respect the First Amendment," he said. "This is an important victory in the ongoing defence of religious freedom."

The ruling came in a case in which government agents infiltrated Arizona churches that offered sanctuary to illegal aliens from Central America. In a 1986 trial, eight people, including ministers, were convicted of conspiracy and harboring illegal aliens. The churches argued that the illegal aliens were seeking refuge from political persecution; the government contended that they had entered the country for economic reasons.

Four churches and two national religious organizations — the Presbyterian Church (U.S.A.) and American Lutheran Church — sued the government in connection with the case, arguing that news of the secret tapings had caused an attendance drop in affected churches, leading two churches to close.

The churches did not seek monetary damages, but sought a declaratory ruling which would "settle the relationship between the churches and the government" and "give church members relief from the insecurity and uncertainty which has resulted from this controversy."

Government attorneys had no immediate comment regarding plans for an appeal.

Ministry launches pen-pal project

PASADENA, Calif. (EP) — A pen-pal project to link North American and Soviet Christians has been launched by Dan Wooding, founder and international director of ASSIST (Aid to Special Saints in Strategic Times).

The project was launched after ASSIST offices in Canada, the United States and Great Britain were inundated with letters from all over the Soviet Union.

"The letters asked for Bibles and Christian literature to be mailed over to them, and many also requested pen pals as well," explained Wooding.

The Soviet Pen Pal Project has already taken off in Canada where 300 Canadian Christians are writing to their Soviet counterparts and sending much-needed literature.

The project has now been opened to all Christians in the United States and Canada. "We believe this is an extraordinary opportunity for us to join in the spirit of glasnost and help our brothers and sisters in the USSR," said Wooding.

"Before the new openness policy of Mikhail Gorbachev, this would have been impossible. But now the Christians there have appealed to us to help them," he concluded. "I see this project being a unique way a North American Christian can become a missionary without leaving home."

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Charge for extra length (over 6")	\$13.50 per column inch

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Photo added	\$25.00 extra
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NOTE: Except for GST, these rates have not been increased.

Stan de Jong  
Manager





## Oka: A turning point?

John Valk

I hope that the incident at Oka this summer will be a turning point in Canadian history. But, we will need to look deeply into our individual and collective souls.

We in Canada have (officially) heaped much wrath on the apartheid system of South Africa. But while we have relished exposing the splinter in their eye, we have failed to notice the apartheid beam in our own.

For so long we have neglected and abused the aboriginal people. Oh, we give them welfare, and, according to many, too much of it. But, welfare creates dependency. How is it that once proud and free peoples, fully able to take care of themselves, are now suffering from social and cultural disarray?

White society has always assumed *its* ways were more advanced than non-white cultures. That appeared to be justification enough to assume control of the newly "discovered" lands of North America.

Over the years our Western European sense of development, competitive nature and work ethic has gained for us immense national wealth and a great sense of individual freedom. We proudly describe this as advancement.

### Our money for our souls?

Yet advancement is a relative term, dependent on the criteria selected. We indeed have a high standard of living. But do we have greater quality of life? We are constantly reminded of our very dark "shadow": exploitation, environmental disaster, crime, drug abuse and alcoholism.

Many in the Native communities also suffer from these "shadows," but disproportionately. Much of it results from our own society's encroachment on their formerly thriving cultures.

Vital to the survival of Native cultures is land. Native groups have always, however, been quite willing to share it, which cannot be said for the rest of us. They believe that the land comes from God and was meant to be used by all to meet our human needs.

Not everyone in our white society considers the land sacred, fewer still believe it comes from God. That generally translates to mean that the land animals, fish, birds, water and forests are merely resources to be exploited not only for our *need*, but also for our *greed*. And as one formerly wealthy (and now imprisoned) New York stockbroker once stated, "Greed is good."

### We can't have everything

Many want it all. The claim is made that we need it for our economic "survival." But what does economic "survival" mean, as in the case of the James Bay Hydro project?

We have used our legal system to our own advantage, to bring maximum prosperity or pleasure to private owners of land. The aboriginal peoples, on the other hand, have had few land claims settled and have been pushed off into reservations.

From the Native communities we can learn (or relearn) much that would help eliminate our dark side, not least that of our concept of land and justice. Such a reorientation might go a long way in eliminating our own social and economic crises, as well as our contribution to Third World poverty and debt.

We should hope that Oka will have been a turning point. Our eyes must be opened to the value and importance of the Native peoples' claims and their ways of life. We should also hope that all Native peoples in Canada can rekindle a pride in their own unique cultural traditions.

The hands of time cannot be reversed; past deeds cannot be undone. We can, however, allow ourselves to be informed by the past in order not to repeat its mistakes. That will entail a *metanoia*, a changing and conversion of our attitudes and actions.

John Valk is the Christian Reformed campus chaplain at the University of New Brunswick, Fredericton.

## Study explores how visitors want to be treated in church

GLENDAL, Calif. (EP) — Visit the worship services of 10 different Protestant churches in North America and you will probably be treated 10 different ways. Some churches ask visitors to wear nametags, others have visitors stand up and identify themselves during the service, and others don't do anything special to recognize guests.

But how do visitors want to be treated? A new research study by the Barna Research Group found that many visitors dislike receiving special attention simply because they are new at a church. In general, people said they want to be able to find out more about a church without being made the object of undue attention.

Over 900 unchurched respondents were asked for their reaction to nine different ways that a church might treat newcomers.

Asking newcomers to stand, raise their hands, or identify themselves in some other way while sitting in a service was the least popular practice. Only 23 per cent of unchurched people questioned said they would like a church they were visiting to do this, while 64 per cent said they would not like this, including 47 per cent who said they would dislike it very much.

Wearing nametags was also frowned upon by the unchurched, only 21 per cent of whom said they would like it; 63 per cent said they would dislike being asked to wear a nametag while visiting a church.

George Barna, president of the Barna Research Group, said the problem with such approaches is that they put a spotlight on people who would like to be anonymous, at least at first. "Many unchurched people are uncomfortable with returning to church," he explained. "They don't know anyone in the congregation, they don't know the traditions of the church, they're often not sure what to expect next in the service — and then suddenly they become the focus of the entire congregation."

### Encourage visitors 'nonthreateningly'

The study found that there are nonthreatening ways to encourage visitors to return. One is providing visitors with written information about the church — 74 per cent of the respondents said they would like this. Receiving a thank you letter from the pastor during the week after their visit was rated positively by 70 per cent of those questioned, and 67 per cent had positive feelings about members approaching them

after the service to greet them individually.

It would appear that visitors to a church would like to receive some special attention, without being identified as visitors. Is this possible? Barna says it is.

"There are ways of showing visitors that the church is concerned about them without invading their privacy. For instance, have literature about the church available in the pew racks, or at a table in the lobby, instead of stopping the service, having the visitors stand up, and having ushers hand them information about the church. Try to promote an attitude within the church whereby the 'regulars' try to get to know anyone with whom they are not familiar, instead of just greeting the visitors. This will facilitate more and closer relationships among people who regularly attend, which will be noticeable to newcomers. One key to

growing a healthy church is to facilitate meaningful relationships between people."

The report concluded, "Visiting a church is a relatively uncomfortable experience for many people — especially those who have been out of the mainstream of church life for a time, and are cautiously considering whether or not to start attending. Tactics which put the visitor on the spot, however well-intentioned, are likely to cause more harm than benefit."

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## Shut in — shut out

### A senior citizen's story

*Yes deary, time goes by so fast  
I can't tell you where it went  
and how it was spent ...  
I don't know much anymore. But I remember  
when I was young like you now ...  
My days used to be long, my work never done.  
The house where I worked as a maid  
was ever so grand and so rich.  
You don't know how rich some folks can be  
and I lived and worked there  
amidst their richness, being plain poor.  
For nothing in that elegant house  
I could ever call my own.  
Nor was it ever like home to me.  
No, no. They didn't beat or abuse me.  
No, not that ... but I was hardly known to them.  
There was never a cozy chat between the women  
of that house and me.  
As for the men, it was better not ...  
for them and me.*

*I used to get up at dawn  
and in winter long before  
to do my chores in the early morning cold  
... there were so many.  
Yes, my days used to be long then  
when I used to glance at every clock  
marvelling at a chance to take a little rest.  
Just to be myself, you know?  
To think of my own things, and dream  
of being and doing someday ...  
Yes ... I dreamt sometimes  
... such beautiful dreams  
like: Once upon a time ...  
but my time never did come.*

*That was when I was young and strong  
when I worked all day long, but by and by  
while I slaved and served those dreams  
just faded away.  
they simply died.  
I guess that's life for a simple maid.  
... My wages? Savings? Bless you child,  
they hardly kept me in clothes.  
Well, yes, except a little something once in a while  
for my what-not shelf. You know, I liked pretty things  
to have a little beauty of my very own.  
When at night I'd crawl up to my room under the roof  
I'd find such joy and comfort in a little figurine,  
nothing much, a mere toy that would fit into my hand.  
But then I would dream, rich dreams  
of a place and people all my own ...  
But often I was too tired even to dream.  
I'd fall into my narrow old iron bed  
and crawl underneath the worn out blanket  
topped by cast off coats and quilts  
from the rich folks and their kids.*

*No I've never known wealth or luxury  
for myself, though I lived with it all my life,  
and somehow was a part of it.*



FROM AN ORIGINAL  
FREE HAND  
SCISSOR CUTTING  
by  
LINI GROL

*Now I am old, ... too old to serve  
and be of any good to anyone.  
My bones are brittle and the swelling in my joints  
has slowed me down. But it doesn't matter now.  
So what if I'm slow?  
The life I live today is undisturbed and without hurry.  
Real wealth I never asked, just that I'd have enough  
to last through my old age from pay to pay.  
There are no demands any more on me or my time.  
It's long ago since someone cried,  
"Where's that damned maid ...?"  
And yet, my dear, and yet ... I feel an emptiness  
of tears unshed and things unsaid  
as if I've lived ... a life unlived ....  
Sometimes my dear I would still like to hear:  
... "Maid, Mcid ... come here!"*

Lini Grol

*Lini Grol is a free-lance writer and artist who lives in Fonthill,  
Ont.*



## An evangelical leader reflects on South Africa's Rustenburg church conference

**NAIROBI, KENYA** — Tokunboh Adeyemo, a Nigerian who is general secretary of the Association of Evangelicals of Africa and Madagascar (AEAM), and chairperson of the World Evangelical Fellowship executive council, attended the National Conference of Church Leaders held in Rustenburg, South Africa, Nov. 8-10, 1990. He was interviewed for the World Evangelical Fellowship (WEF) by Otto de Bruijne of the Netherlands.

**WEF: Dr. Adeyemo, why was the Rustenburg Conference so remarkable?**

**Adeyemo:** The Rustenburg Conference was a unique event in South African history and probably in the history of the church. Some 230 representatives of 80 denominations and 40 organizations came together for five days. They were Catholics, Pentecostals, Reformed churches; ecumenicals, evangelicals, radical political Christian groups and Zionist independent churches. The fact that this combination of denominations and personalities did not explode is in itself a miracle.

Another aspect of the miracle is that the government apparently expects the churches to contribute to the new South Africa. An observer from Namibia stated that he envied this unique situation in which the churches are able to come together *before* the great change takes place. The Namibian churches were thrown into the independence era without any corporate consultation. We must realize that 78 per cent of the South African population professes to be Christian, and that, for better or worse, the churches have a tremendous impact. So it is encouraging indeed that all participating churches in "Rustenburg" agreed that justice is the true road to reconciliation. This means there is hope for South Africa.

The representatives summed it up well in the preamble of the declaration they issued: "We ... have come together ... in the belief that [the conference] is under the authority of God's Word ... We have been convinced anew of God's amazing grace by the way in which, despite our wide variety of backgrounds, we have begun to find one another and to discover a broad consensus through worship, prayer, confrontation, confession, and costly forgiveness."

**Was this more of a political than a spiritual event?**

**Adeyemo:** Surprisingly, no. The Rustenburg Conference laid a great emphasis on prayer and worship. There was a recognition that the terrible problem of apartheid and the state of the country requires God's intervention.

The first morning, Prof. Willie Jonker, a leading

theologian of the Dutch Reformed Church, gave a public confession of guilt for the sin of apartheid — personally, "in the name of the Dutch Reformed Church," and "on behalf of the Afrikaner people as a whole." This was immediately followed by a word of acceptance and forgiveness from Anglican Archbishop Desmond Tutu. Television and newspapers carried this confession and acceptance in their first editions.

God's Spirit was at work. The declaration's concluding doxology states: "We are enabled by his Spirit to move forward together in his name and call others to do likewise, so that the Kingdom of our God and his Christ may be extended far and wide, both in our land and beyond. And so, to that name which is above every name, even the name of Jesus, we ascribe all might, majesty, dominion and praise. Amen."

**WEF: What issues were dealt with?**

**Adeyemo:** The issues were not glossed over. I was impressed by the serious and detailed approach to the many burning issues that relate to the building of the new South Africa: apartheid, repentance, restitution and redistribution, land, human rights, a bill of rights, the one-person-one-vote issue, non-discrimination and so on.

**"I do have real hopes: that the family of Dutch Reformed churches will solve their internal problems without further dividing the white church ...."**

Some participants asked for clarification of the official status of Professor Jonker's confession of the sin of apartheid. Prof. Pieter Potgeiter, moderator of the general synod of the Dutch Reformed Church responded, characterizing the confession as in line with a resolution made by the Dutch Reformed Church's general synod meeting in Bloemfontein two weeks earlier. The three Dutch Reformed churches (black, white and coloured) will have a follow-up conference in December to elaborate and apply this confession within their own denomination.

The Evangelical Fellowship of South Africa (EFSA) won an amendment to the declaration clause on freedom of religion.

The EFSA general secretary, Hugh Wetmore, pointed out that many countries officially endorse freedom of religion but forbid open evangelism and conversion. Such an understanding, he said, has been misused in many states and should be excluded from the new South African constitution. So a clause was added stating that freedom of religion includes the "freedom to believe, practice and propagate religion."

**WEF: How does 'Rustenburg' relate to the Evangelical Peace Mission that AEAM sponsored?**

**Adeyemo:** Before "Rustenburg," my organization, the Association of Evangelicals of Africa and Madagascar, organized a series of special consultations with leaders of South African evangelical churches and organizations over the last three years. They were collectively known as the Evangelical Peace Mission (EPM).

The Evangelical Peace Mission actually called for such a meeting as "Rustenburg" because we realized that neither the evangelicals alone nor the ecumenicals alone could beat the monster. For instance, Ray Macaulay of the Rhema churches said, "We need unity — not a theological unity but a unity of action against our common enemy: apartheid." The EPM program strengthened the evangelical voice and self-understanding as part of a larger process.

The evangelicals were in a minority at Rustenburg. They spoke out, but strongly felt that in some aspects their language could have been different and

more clear. Another Evangelical Peace Mission is needed, but this time on a more formal level, with official delegates from all evangelical corners: the EFSA, the Reformed family, evangelicals within the South African Council of Churches, the National Initiative for Reconciliation and so on. The rationale for another Evangelical Peace Mission conference is to create a united evangelical position on the aforementioned issues and then speak with one voice during the next Rustenburg conference.

The Rustenburg steering committee plans to hold two more national church conferences of this nature. I would urge that the steering

committee be broadened to include an official representative of the EFSA.

*The following is a transcript of a Nov. 20, 1990, interview with Rev. Hugh G. Wetmore, conducted by Mr. Jim Elliott of Trans World Radio, Swaziland:*

**JIM ELLIOTT, Trans World Radio:** What was the role of the Evangelical Fellowship of South Africa (EFSA) at the Rustenburg Church Conference?

**HUGH WETMORE:** Of the 29 plenary speakers, 12 were prominent evangelicals and seven of these were related to EFSA. I was specifically asked to present an evangelical "Perspective on the Future of

was the one that caught the ear of the media, all churches realized their part in the evil of the past.

The "Declaration" addressed the church, the nation, political leaders and the worldwide Church. An affirmation highlighted issues of justice (derived from the character of God); church and state (stressing the separate functions of each, and asking

**"... We realized that neither the evangelicals alone nor the ecumenicals alone could beat the monster."**

South Africa" in a forum with others, who spoke from Reformed and Roman Catholic perspectives. Dr. Louw Alberts, who co-chaired the conference is on our board of reference. Evangelical Fellowship-related people also served as discussion group leaders and on the committee that drafted the "declaration." So I was pleased that evangelicals had reasonably significant input into the conference. I hope this kind of influence will grow.

**TRANS WORLD RADIO:** What was the outcome of the conference? What decisions were made?

**WETMORE:** In a conference as broad as this one I did not expect much theological or organizational unity, but I did hope that the church would get its act together in making a coherent contribution to the new South Africa. My modest expectations were exceeded. The process by which decisions were made, and the "Declaration" drafted, was very fair. Everyone who wished to speak had the opportunity to do so. The co-chairpersons were even-handed in their control of the debate.

The "Rustenburg Declaration" itself went through two drafts before being finalized. It allows room for differing opinions on certain details but expressed strong consensus on major issues such as the sinfulness of apartheid, the necessity for justice and the strengthening of moral values. It spoke consciously into the context of our present situation at this "critical time of transition" in the nation.

A confession was made by all: by the perpetrators, the beneficiaries and the victims of apartheid. Although the Dutch Reformed Church's confession

for meaningful freedom of religion); biblical and ethical values to be included in the new Constitution (such as the preciousness and value of human life created in the image of God, and the rule of law); peace (examining the causes of violence, and our response); and spirituality, mission and evangelism (fulfilling the Great Commission in the power of the Holy Spirit).

A theme which many speakers mentioned was *restitution*, well-demonstrated in the story of Zacchaeus. Churches and organizations were urged to action on issues such as land, education, rehabilitation, poverty, housing, hunger, women's rights and AIDS.

The conclusion thanks God who has "in wrath remembered mercy" and looks forward to the extension of God's Kingdom to the glory of the name of Jesus.

**TRANS WORLD RADIO:** What do you see as taking place, practically, as a result of this conference?

**WETMORE:** Constructive change doesn't happen suddenly, all at once. From my experience of past conferences, I see them contributing to incremental change. I hope that this conference will prove to be a big increment! I am not ready to prophesy, but I do have real hopes: that the family of Dutch Reformed churches will solve their internal problems without further dividing the white church; that the values which God wants in society will be prioritized in the new Constitution and nation; and that further such conferences will enable the church to continue the work begun here. Together we will pray with new meaning that God's will be done on earth, as it is done in heaven.



Media

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Cinema summaries

Marian Van Til

Three Men and a Little Lady

Rated PG  
Stars Tom Selleck, Ted Danson, Steve Guttenberg  
Directed by Emile Ardolino

*Three Men and a Little Lady* is the sequel to *Three Men and a Baby* which came out in 1987 and which was adapted from the original French version of the story.

In the first American film, three male friends — Jack, an actor (Danson), Peter, an architect (Selleck) and Michael, a cartoonist (Guttenberg) — share an apartment in New York and suddenly find a three-month old baby left at their door. The baby, they find out, was the result of a brief encounter between the self-preoccupied and irresponsible Jack and a struggling theatre actress named Sylvia (Nancy Travis).

Sylvia did not see abortion as an option but once her daughter, Mary, arrives, she finds she has difficulty providing for her. She decides the child would have a better life with her father. The first film then concentrates on the initial inept, humorous attempts of the three men to take care of the baby. But it also shows them coming to love her and agreeing to raise her. They persuade Sylvia to move into their large apartment so that she and Mary need not be separated. (Sylvia and Jack's sexual encounter is not repeated.)

Time to move on

*Three Men and a Little Lady* takes up the story again 4½ years later as Mary has reached kindergarten age. As Mary's mother, Sylvia takes primary responsibility for her, but the men also take active roles in her upbringing and they all agree on limits for her and their own behaviour.

Sylvia and Jack, though friends now, realize a marriage between them would never work. Sylvia has come to love Peter, and he loves her. But for fear of disrupting all their lives or hurting Jack and the others, neither Sylvia nor Peter acknowledge their feelings.

Sylvia, figuring Peter will always be off-limits, says yes to Edward, her British theatre producer, when he asks her to marry him. Exit Sylvia, Edward and Mary, home to merry old England.

The rest of the film was shot in England and takes place in the few days before Sylvia and Edward's wedding. Peter, Jack and Michael, finding it too painful (none of them likes

Edward and all of them fear for Mary's happiness), have declined to attend. Predictably, they end up there anyway, setting off a chain of events which will result in a very different "happily ever after" ending.

Despite what one might think, this film is fairly traditional (though certainly not Christian), recognizing the value of family, stable relationships, marriage, and careful child-rearing.

Perhaps the best thing about the film is its demonstration of open and caring friendships between men and men and men and women. It recognizes, too, that true friendship must lie at the heart of any successful romantic relationship, particularly if it is going to end in a marriage that will last.

Another positive point is Mary. Too often TV and film portray children as mouthy, mini-adult brats or brilliant little "nerds" — either way making adults look dense and ineffectual. But Mary, though obviously bright, is as "ordinary" and likable as a child can be when she lives in a New York city penthouse with all that wealth.

A different world

It is that lifestyle which removes these characters from the world almost all of us know. And it's probably not likely that three men in glamorous, high-paying professions, and a woman who has become a Broadway star, are going to want to share living quarters for five years — despite their closeness to each other.

These lives are too neat and tidy. The reality for most single women with a child or children is hardly one which includes a supportive "biological father," fame, money, trans-Atlantic trips, and rich male friends who not only bail you out in the nick of time but love your child as if she were their own.

An inexplicable aspect of *Little Lady* is its anti-British humour. While there are funny, harmless scenes, most of the Britons come off looking stupid. The vicar is philosophically preoccupied and of little earthly use to anyone; the girls' school headmistress is a sexually aggressive "spinster"; particularly pathetic is the undignified portrayal of an elderly butler who seems to be suffering from Alzheimers. The New Yorkers' dislike of Edward is transferred to England and things English in

The Rescuers Down Under

Directed by Hendel Butoy and Mike Gabriel

The Prince and the Pauper



Walt Disney Productions  
Rated G

If you have young children or know some whom you'd like to treat for whatever reason, consider taking them to see these Walt Disney animated productions.

The exciting main feature is preceded by Disney's delightful version of Mark Twain's time-honoured story "The Prince and the Pauper" in which look-alikes exchange places and identities, finding out how the "other half" lives. The prince, particularly, learns that life is not all tea and crumpets, and his experiences enable him to be a more just and compassionate ruler.

Using Mickey Mouse, an identical mouse, and Goofy and Pluto, Disney brings the story to a child's level without making it simplistic.

After a 10-minute intermission (the minutes of which are ticked away by Mickey's hand on a clock face, accompanied by music from nine classic Disney productions), the feature

presentation begins.

In *The Rescuers*, Disney Productions lives up to its own past high standard for animated features — technically, but also in terms of subject matter and story line.

Technically the piece is flawless. Its animated figures, landscapes, and computer-assisted action scenes seem as real and exhilarating as any live-action pictures. The soundtrack is full of just-right, mood-setting music. The characters are given voice by actors as capable and well-known as Bob Newhart, Eva Gabor, George C. Scott and John Candy (as well as several Australian actors not known to North Americans).

The story not only captures the imagination but has an important message as well. Cody is an Australian boy who loves nature. He has a special affinity with the animals in the nearby forests and they trust him completely. When they call on him to rescue a rare eagle from a poacher's snare, he gladly navigates woods and

climbs cliffs to do so. On the way home, he runs into the man responsible for the eagle's loss of freedom, the aptly named Mr. McLeach. It seems McLeach has a thing for all kinds of rare animals — that is, for their hides, which make him rich; he cares nothing for them as lovely, unique creatures.

Cody quickly becomes a thorn in McLeach's side, so McLeach captures him and tries to get him to say where he found the eagle he released. Of course Cody won't talk, so more drastic measures are called for.

When news gets around the forest that Cody has been kidnapped, the animals — specifically mice from around the world who have banded together into a kind of "rescuers United Nations" — go into action. The rest of the film chronicles the plan hatched to rescue Cody by Bernard and Miss Bianca, the two mice chosen to do the job. The mice, of course, enlist the help of other animals along the way.

*The Rescuers Down Under* is a superbly crafted, sweet-tempered film which emphasizes to children values like co-operation and proper care of and love for the world around us and all it contains. I'm sure any young (and not so young) child will enjoy it immensely — I did.

Billy Graham film ministry focuses on hope

MINNEAPOLIS, Minn. (EP) — Evangelist Billy Graham says the first major production for the '90s from his film and video ministry, World Wide Pictures, will be a four-part series on hope, designed for use as an evangelistic tool in churches.

"The world needs to know that there is hope found in our Lord and Saviour Jesus Christ," he said. "There is hope for the family and for the lonely. My prayer is that this new series from World Wide Pictures will help churches reach people in their communities with the hope from Jesus Christ." The series, designed after surveying pastors about the toughest challenges they face, will emphasize hope for the family, for the lonely, for forgiveness and for commitment.

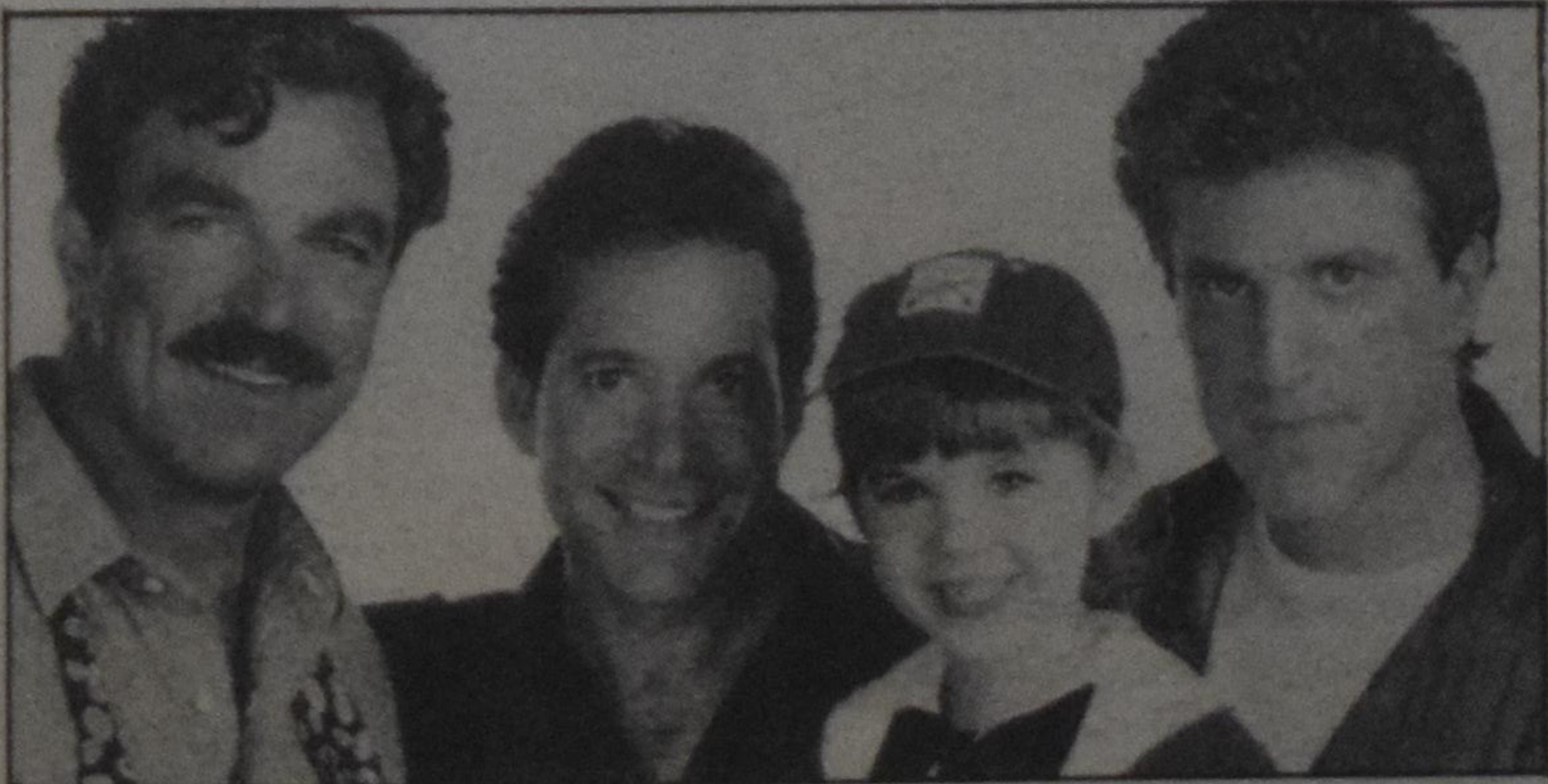
Islamic art looted

KUWAIT CITY, Kuwait (EP) — The curator of an Islamic art museum in Kuwait, who was out of the city when Iraqi forces swept through the country August 2, is furious that the collection has been looted.

"Everything has been taken from the museum," Ali al Sabah, the press representative at the Kuwait Embassy in Washington, told a *Los Angeles Times* reporter.

"Everything has been looted." Sabah said he learned that the collection had been looted from unidentified sources in Kuwait.

The only pieces that were saved, apparently, were 114 objects which had just left the museum as part of a tour of America and Europe; the tour collection, however, was only a fraction of the museum's entire collection.



general — strange since Sylvia is English.

Despite that lapse, this is a

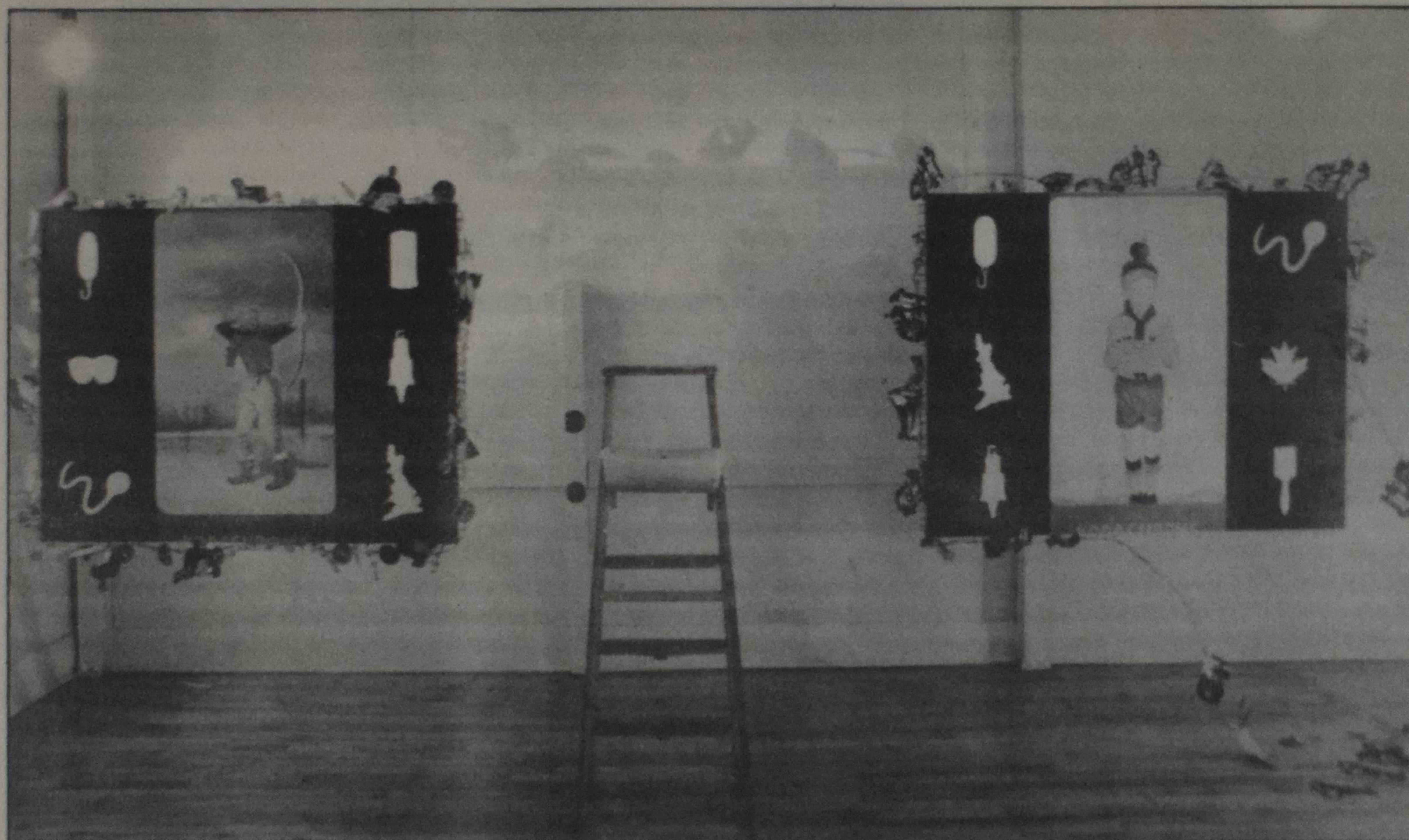
basically good-natured and good-humoured film, slightly little less superficial than its

predecessor.



## Arts

### Fathers and sons: face to face



#### Agnes Kramer-Hamstra

Artists Gerry Vaandering and Jamie Thompson breathe brisk fresh air into the subject of father-son relationships. Their exhibit, "Paternal Topography" runs from Jan. 10-24 at Redeemer College, Ancaster, Ont. While Bell Telephone jingos and Hallmark cards cast a rosy haze over the father-son relationship, "Paternal Topography" comes closer to reality.

What happens between generations? One year ago we were shocked by Marc Lepine. We heard that his father was a brutal man who believed women were created to serve men and who regularly abused his wife, son and daughter. Marc Lepine carried his father's brutality until it overpowered him and countless lives were forever changed as 14 women lay dead.

But it does not have to be so between generations. Scripture tells of another way: Jonathan chose a difficult path, but one marked with integrity and grace. He took a long hard look at who his father had become. He lived out the tension of staying with his father while remaining true to his friendship with David.

Jamie Thompson's artistic exploration of the landscape between father and son has the feel of a war zone. Battered men stare out at you from a series of black and white photographs ironically entitled "He's the Image of His Father." The row of burning candles underneath the series suggest a memorial.

There is a battle going on. Two canvasses across from the photo series are surrounded by barbed wire and nails. Woven into this bristling border are magazine cut-outs of very controlled men in uniform and

born-to-please voluptuous women in bathing suits and bikinis. Both men and women are ready to overpower: either by force or by manipulation. These are images of what a REAL man or a REAL woman is supposed to be. The tension is between the images and the flesh and blood father and son on the canvasses.

The brokenness the images bring is reflected in the figures on the canvasses. On one canvass, the father stands ready with a drawn bow. His arrow points at the apple on the son's head (second canvass). The face of the father (partly hidden by his drawn arm) is like a grey death mask: the boy's face is colourless and undeveloped. Something of who we are each meant to be dies or is stillborn when the images are so powerful.

These two canvasses, in echoing the William Tell theme, focus on the tremendous power of father over son. Son is the apple of father's eye, but, when the

setting is peopled by images of battle-ready men and women, of force and power, the vulnerability of the son fairly shouts: Can father be trusted to shoot straight?

#### Courage to turn around

As I reflect on the atmosphere and the details in Thompson's work, I begin to have a sense of the determined courage and will it takes to turn around, face, and name the shadows that will exist between any two generations.

Thompson's powerful exploration of the tension which can exist between father and son is diffused in Vaandering's work. The relationship between father and son matures and grows. The atmosphere of Vaandering's work suggests there are pathways through the tension and beyond it. The warzone becomes homefront ....

A drama takes place on a huge canvass divided into blocks. Father and boy sit at

table. There is a square on the table between them. The father's arm seems to be shoving the square towards the boy.

What is going on here? Something is being passed from father to son. The scene is bathed in warm light and the setting also suggests wholeness: father and son are at a table, face to face. The tension is in the father's disjointed arm, painted with slashes of vivid reds and oranges. The same red urgency is painted around a magazine clipping entitled "Mom, Dad, Please Listen." The hands of the boy at table show hesitancy. One can almost hear, "Hold off, hold off: I may take what you seem to be shoving at me, but perhaps not in the way you want me to." There is tension here, but it is in the context of something bigger.

Across from the canvass, cubicles hold a wonderful rummage of things that are part of boy-growing-up. Here is a rich display busy with "bright

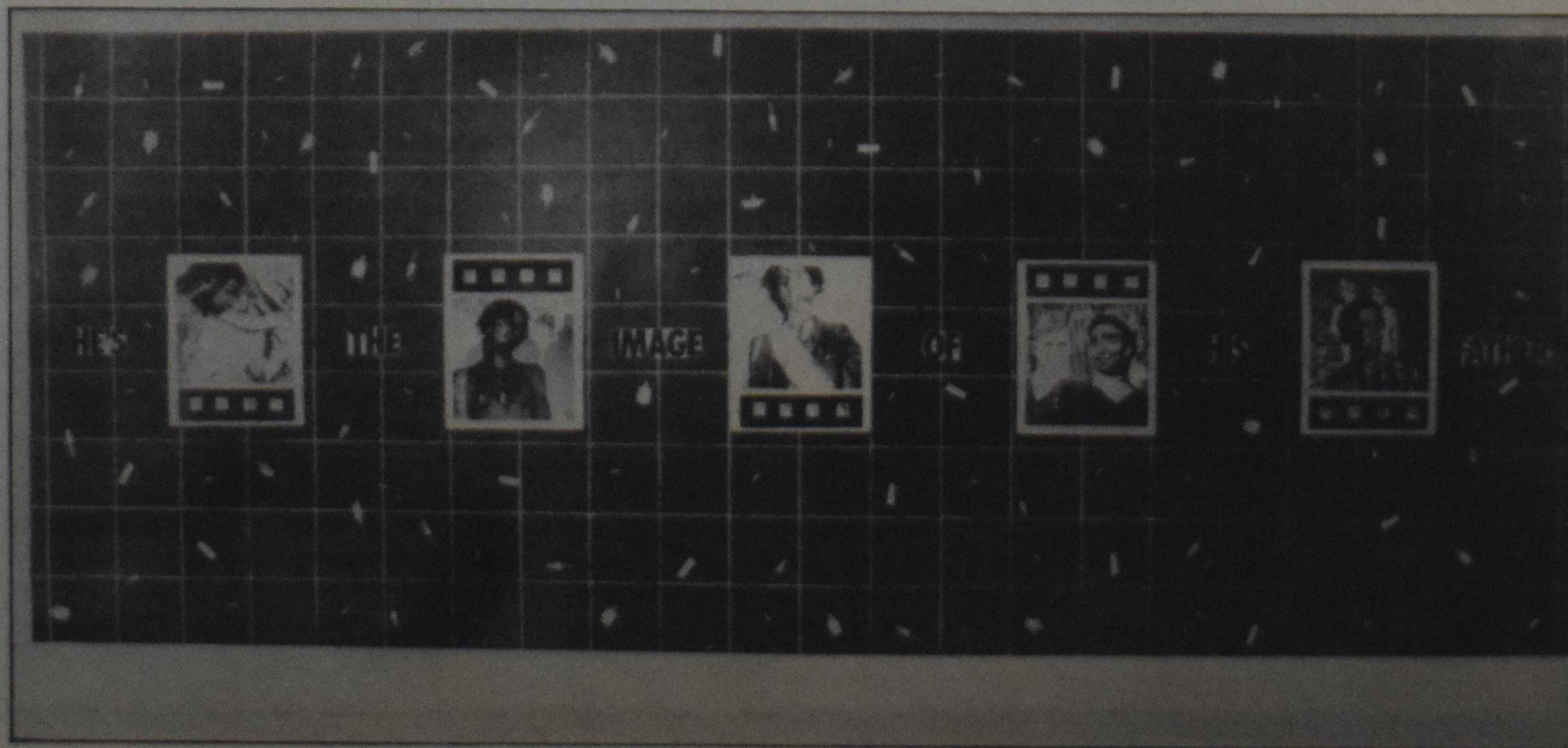
particulars": hockey stick, drafting tools, paint-brushes, sheet music, books (note the titles!). The display exudes a sense of the multi-layered energetic action and reflection that are part of becoming who we are meant to be.

Here, boy becomes a man and meets his father as an adult. The growing relationship between father and son is implicit among the toys-turned-tools. In a pile of black and white photos one finds a large print of father and son (both adults now). Their bodies face different directions but are touching, and their eyes focus in the same direction.

Vaandering's work gives one a sense of barbed-wire tensions unravelling. He explores the unravelling. The shadows between generations are named, slowly. There is movement, beginnings of mutual respect, acceptance, a giving and forgiving. The unravelling frees, opens up possibilities for *shalom* between generations.

I do not understand all the artistic nuances in each exhibit. I don't know if the explicitness in parts of each exhibit would survive artistic scrutiny. I am not an art critic. But as a Christian, I am surrounded and affected by the casualties of images: images of power, images of what it means to be a "real" woman, a "real" man. I hear the anger and grief of generations who cannot communicate and whose shadows become stronger. I hear much back-slapping denial. And so I describe this exhibit with a deep sense of thankfulness. And as a woman, I am thankful that it is men who are doing the "talking."

Agnes Kramer-Hamstra lives in Dorchester, Ont.





## Christian leaders propose local film ratings boards

WASHINGTON, D.C. (EP) — Establishing public film rating boards in communities and states throughout the country has been suggested as a way to correct the present industry-run ratings system which has come under increasing criticism.

The recommendation was presented November 16 at the National Conference on Film Ratings, sponsored by Good News Communications (a Christian ministry that rates films) and the National Coalition on television violence. The meeting included representatives from the U.S. Catholic Conference, the National Council of Churches, the American Family Association, Focus on the Family and the Southern Baptist Christian Life Commission.

The conference was organized after the Motion Picture Association of America announced in September that it was introducing a new NC-17 rating for films that earn an X rating

but are not intended as hardcore pornography. Critics say the change will allow for greater cultural acceptance of films with offensive elements.

The proposed ratings system would feature decisions made by local ratings boards, which could reflect local community standards. The current ratings are used in both the U.S. and Canada.

"The local option is certainly one effective answer to what seems to be a trend of national standards reaching the lowest common denominator," Richard D. Land, executive director of the Southern Baptist Christian Life Commission, told Baptist Press. "Clearly there are many, many, many communities across the continent for whom such a lowest common denominator — East Coast and West Coast standard — is going to be patently offensive."

### Much more detailed

The new ratings would indicate movies suitable for all

ages, all ages with parental guidance, movies suitable for persons over age 13, 16 or 18, and unrated or X-rated. The system would also include symbols to indicate causes of concern about a film, including obscenity, sexual conduct, nudity, various levels of violence, drug use, adult situations and perversion.

Representatives of the motion picture industry said the NC-17 rating is needed to distinguish serious films from pornographic ones. But the granting of an NC-17 rating to the film "Blonde Emmanuelle" indicates a flaw in the ratings system, according to the *Washington Post*. "Blonde Emmanuelle" is an

edited version of a 1978 porn film, "Disco Dolls in Hot Skin in 3-D."

"The MPAA has a very serious conflict of interest," asserts Thomas Radecki, research director of the National Coalition on Television Violence. "It is putting profits ahead of social concerns, ahead of the welfare of our children."

## For the time being...

Adrian Peetoom



## Every dialect is a language

In Atlanta, Georgia, a woman wanted to know whether all Canadians talked like I did, and when I said no, she guessed I was a Scot. When I told her that Holland was the place of my birth, she said, "Oh, so you speak Flemish!" "No," I replied, "Dutch." "But isn't Dutch a dialect of Flemish?" she asked.

Two weeks later, a retired high school English teacher in Chatham asked me what I did for a living. Then she told me that her teacher daughter taught little children reading and writing through real books, and lots of reading aloud, and kids making books into plays, and writing their own stories, and it was all wonderful, and she said this new way had a name, "eh... whole... whole..." "..." language." I said to help her along. "Yes," she said, all smiles first and then suddenly serious, "Oh, you know about that." Then she said, "But I don't like what's happening in high school. Not enough study of the classics, *Jane Eyre*, *Wuthering Heights*, *Moby Dick*. If they don't study those, they'll never learn proper English."

*Proper English.* I have lots of friends who have never studied any English classic novels, nor Shakespeare, nor a grammar book, nor the *Chicago Manual of Style*. Whatever English they learned, they learned mastering and working hard at a trade, building up a business or making their way through a manufacturing plant, raising a family, supporting church and Christian school. Solid citizens and amazingly generous with their moneys. If you have an ear for that kind of thing, you can hear in their English their Dutch regional roots. And as they grow older, some (not all) will first lose facility with English, then also their "High Dutch," (the Dutch of their schools) and fall back onto the language they learned before they were five years old, the language of their mother and *heit*, their *beppe* and grandpa: *Frisian*, *Twents*, *Grunnings*. For that language they learned so young (and so well) remains important.

That Atlanta woman would have been wrong even if she had said, "Flemish is a dialect of Dutch." What that (and "proper English") implies is that there IS a pure and final form of

any language, and that all other forms of it are somehow second rate. Dialects are inferior forms. Flemish is not as good as Dutch.

My soul objects to ranking people by their dialects and accents. My church friends speak proper English, the English they have needed to make their way in life. That's the starting point. No child who comes to school not speaking English or a non-school form of it, ought to be put down because of it. Canada without its many languages, its many forms of English pronunciation and usage, its varied intonations, would be a much poorer place.

Harold Wilson, former British prime minister, was a precocious Liverpool school boy whose elementary school teachers pushed him into the elitist high school that would ensure him an academic education. In high school he was told, "Get rid of your Liverpool accent." He did, with an iron will, and learned to speak "Oxfordian." Only very late in life did he come to regret having killed part of himself for his ambitions.

Proper English. All English is proper, for as long as it serves, genuinely and honestly, one's life in a community of people. That's the only criterium. If you want to become an executive, a minister, a brain surgeon, a writer, an academic, you have to learn the language of your profession, and people do it willingly and easily. But that kind of English is not somehow superior to the language of my church friends in Chatham, it's just different. The "proper English" of traditional English teachers is empty snobbism. And Flemish and the many forms of Holland Dutch are not dialects of each other, but authentic language forms.

So when you talk to someone whose English makes demands on your hearing, because of accent, structure, vocabulary, or whatever, resist the temptation to patronize them with your language and thoughts. Instead, put in the effort to hear them tell you who they are and what they feel and think. Listening then becomes a way of loving.

*Adrian Peetoom believes that language is a dynamic and living aspect of being human, and as human beings learn, they change their language.*

## Zondervan recycles

GRAND RAPIDS, Mich. (EP) — Christian publishing giant Zondervan has initiated a recycling program to help conserve the world's resources.

Since May, Zondervan has recycled 251,700 pounds of computer paper and corrugated cardboard. Between May 1 and October 1 this recycling effort has resulted in the conservation of an estimated 2,185 trees, 57,486 gallons of oil, and 1,552 cubic yards of landfill space.

We take seriously our commitment to be good stewards with God's creation," explained James G. Buick, president and CEO. "Recycling is a beginning step. It helps us all realize the role we play in acting responsibly with the earth's resources, especially during this time of crisis in the Middle East."

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## Institute celebrates 'multicultural' convocation

Gayla R. Postma

TORONTO — While throughout Canada discussion continues on just what it means to be multicultural, the Institute for Christian Studies in Toronto just went ahead and did it. The happy result was most evident last November 9 when eight students representing eight different countries received their degrees

at the annual ICS convocation and graduation at the University of Toronto's Knox College Chapel.

The countries represented were Canada, England, Switzerland, Korea, the United States, Indonesia, Sierra Leone and India.

The graduation drove home not only the impact that the Gospel and Reformational

thinking are having around the world, but also the vast opportunities for the ICS to play a leading role in Christian higher education on a global scale. This challenge was laid before the ICS community by Dr. Paul Schrotenboer, convocation speaker and first executive director of the ICS's forerunner, the Association for Reformed Scientific Studies.

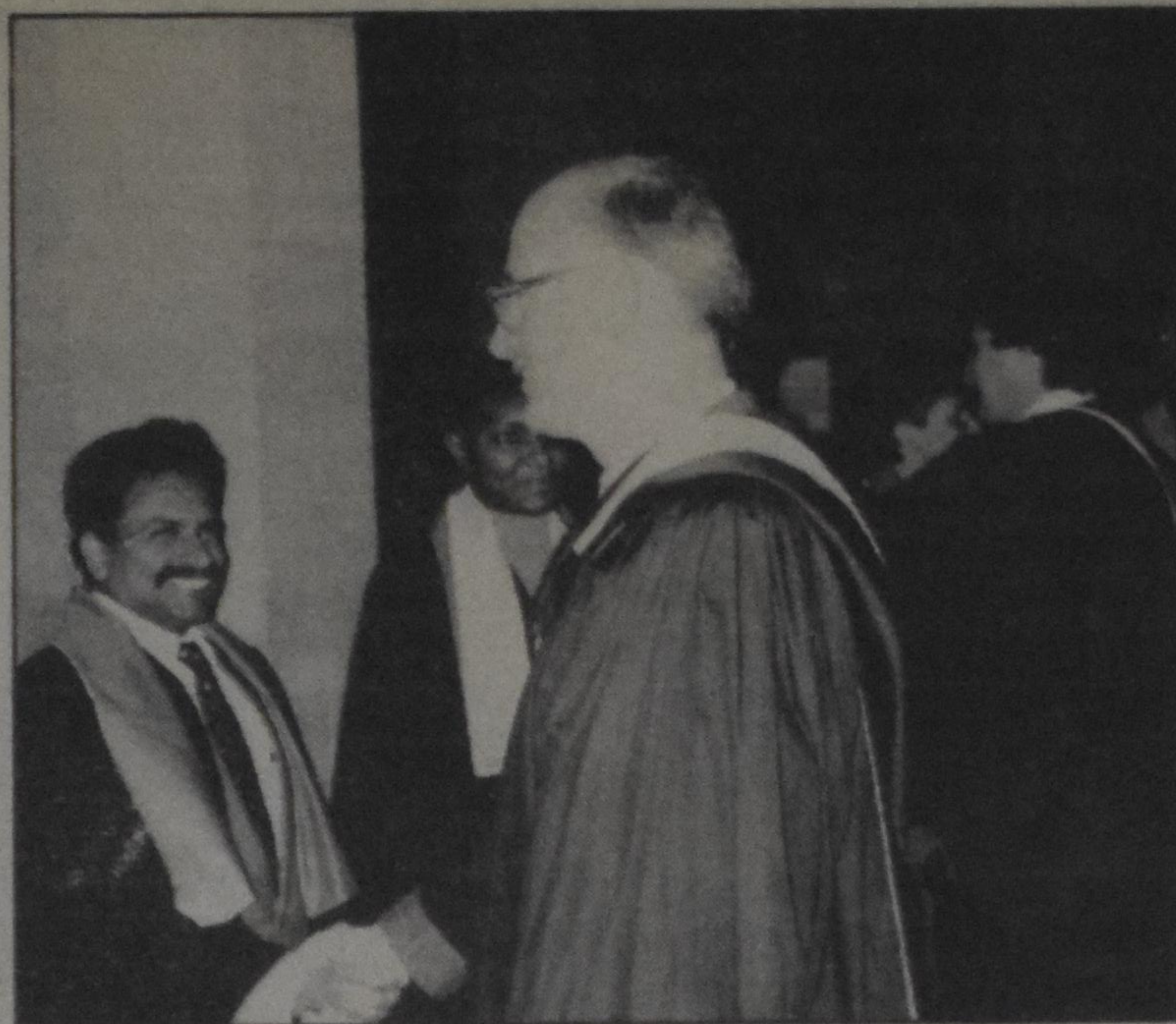


Photo: Reinder J. Klein

ICS graduate V. Matthew Thomas, from India, is congratulated by Dr. George Vander Velde. Visible in background (l-r) are Esther Ajax, Hilda Ronkema, Dr. Paul Marshall and Denise Natishan.



Photo: David Van Dyke

## Peter and Marja are



### Dear P & M:

*Last week I saw our neighbour's nine-year-old son shoplifting in a local department store. He left quickly before I had a chance to talk to him. I'm not sure whether he even saw me.*

*Both his parents work out of the home and seem to be rather well-off. They don't associate much with us or with others in our neighbourhood. My dilemma: Do I or do I not inform them of their son's crime? I'm afraid that they may not believe me or that they will accuse me of interfering.*

### Dear Neighbourhood Watch:

Don't go to the parents. Go to the child and tell him that you saw him shoplifting and that you want him to bring the item back to the manager of the store. Let him know that you will check with the manager the next day to see that everything has been set straight.

Warn him that you will talk to his parents only if he doesn't return the stolen item.

You have the right, in fact, the responsibility, to involve yourself because he committed a crime. Many communities have Crime Watches which encourage neighbours to keep an eye on criminal activity or misbehaviour.

By dealing with this child directly you teach justice. By leaving the parents out of it you show mercy.

The boy is at the perfect age for being caught and confronted. It reminded Peter of the time he left a Willowdale department store at age 13 with two pockets-full of Smarties. He will always remember the heavy hand of the security guard on his shoulder as he stepped through the door, and the man's question: "Aren't you leaving with something that isn't yours?" Shaking with fear he was led to the manager's office where he was asked to empty his pockets and give his parents' name, address and telephone number. After a strong warning of the possible consequences of shoplifting he was sent home with the knowledge that his parents would be called the next time. Because of the "Smarties Caper" he never shoplifted again.

We suspect that many of us have anecdotes to tell of youthful flirting with the law and the interventions of stern yet benevolent members of the community. Those early "interferences" spared many of us a lot of problems later on.

### Dear P & M:

*We have three teenagers, two boys and a girl. Many times when there are church functions (e.g., Prayer Day) during the week they don't want to go because of homework. They do have a lot.*

*Some friends our age make their teens go, saying it is good discipline even though there is nothing special directed to the young people. Other friends say teenagers should learn to make up their own minds and they shouldn't be forced to go to special services or second services on a Sunday. What do you think?*

### Dear Homework Bound:

Your children should understand that as a general rule, everyone goes to church. But every rule has exceptions. An overwhelming homework load may be reason to stay home from a "special" service for once. Some occasional leniency on your part shows your kids that you can be flexible when they feel a lot of pressure from school.

We are concerned about your observation that special and evening services have "nothing special directed to them." We need to involve our youth in the experience of worship. When they're involved they will hate to miss church. Let the young people plan the liturgy for the next Prayer Day service. Or ask them to participate in Sunday services by reading Scripture, contributing special music, taking the offering or telling the children's story. Behind the scenes, put them on the schedule for nursery duty or ask them to teach or assist in Sunday School. Young and old need to feel needed. Church is not an "adults only" activity.

You wonder whether you should loosen the reins at home. Your letter, however, makes us ask a more basic question, namely: should church councils and congregations ease their grip on the reins? Should they give the youth more responsibility in the church and more opportunities to develop their gifts in worship?

Getting back to your specific question, let's agree that parenting certainly keeps us on our toes. May the Lord give every parent the wisdom to know when to say "Yes," when to say "No," and when to say, "Just this once."

### Write to:

Dear P & M  
c/o Calvinist Contact  
4-261 Martindale Rd.  
St. Catharines, ON  
L2W 1A1

*Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Pareleviel, Tom Zeyl, Marian Van Til.*

As executive secretary of the International Association for the Promotion of Christian Higher Education, Schrotenboer is particularly able to tell of how God's Spirit is working worldwide in Christian higher education. In his address, "Thinking Globally: The Worldwide Challenge of Christian Higher Education Today," he pointed out that the international character of the ICS, present from the earliest days, is increasingly important in light of recent global events.

### World should hear Reformed perspective

"What is the challenge for us at this juncture in history in terms of Christian higher education? Is there any word we can give to brothers and sisters in these countries who

revel in the early morning hours of their new-found liberty?" asked Schrotenboer, referring to countries in Central Europe which he had recently visited.

"We have a perspective that we should tell to the world. That is our global challenge. We are rich Christians in an educationally impoverished world. We must share our resources with others, for the mutual enrichment of the world-wide people of God."

Following the formal ceremonies, everyone ran quickly through the rain the few blocks to 229 College Street. There an open house was held to celebrate the ICS's move from the fourth floor to the newly-renovated second floor. The halls and rooms were crowded and buzzing with conversation as supporters admired the new facilities.

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## Letters

# Sees same threads unravelling in Balkan nations, CRC and Canada

Three separate articles in the November 30 issue deserve a single response. The first is David Koyzis' column on "The break-up of Yugoslavia."

It needs to be added that the "unity" that Tito imposed upon the Balkans during the communist intermezzo was also a function of "ideology." Now that the communist ideology has lost its grip, it can no longer help to unify. The very same thing is true in the Soviet Union.

The good side of ideology is that it helps people to "prioritize" their loyalties. But the bad side of ideology is that it most easily and most often becomes just the cynical tool of those in power who use it, not to prioritize loyalties, but to suppress them.

But they always come back with a vengeance. The older ideology of nationalism has resurfaced, but this ideology, by definition, offers a much narrower and chauvinistic kind of unity.

The United States is a profoundly ideological nation,

and that is why the U.S. has so much more working unity than Canada does. Almost all Americans are "believers." They believe in a political experiment that makes use of certain strong ideas.

Canadians, by comparison, have little ideology and their unity is fragile. Now it's another question just how deep this American unity goes, but notice that even the black civil rights movement appealed to the common ideology. Americans have an instinct for the centre, while Canadians like to hang far out over the edge of the merry-go-round.

I see a common thread here with Al Wolters' editorial on "Contemplating Separation." I wonder if the unity of the Christian Reformed Church is threatened because of the loss of its ideology. The CRC seems to me to have been an "ideological church," especially the Canadian branch. Its dominant ideology has been Kuyperianism. That is now losing its grip. It has already lost its grip on the

Gereformeerde Kerken in the Netherlands.

## Strategies became principles

Why do I call Kuyperianism an ideology?

First, it had the atmosphere of an all-or-nothing "movement" and it had the power to make and break friendships, families and personal loyalties.

Second, the *strategies* of the founder were elevated into *principles*.

Third, these "principles" became a new "standard of unity" used to judge other people *close* to the movement but not *in* it. Thus, other Calvinists were judged "not Reformed" despite their honestly having signed the "Three Forms of Unity."

Fourth, the heroic founder's personality became elevated and distorted. One need only read Frank Van den Berg's biography of Kuyper to see an example of what we call "hagiography."

Fifth, the followers of the movement ignore the writings of knowledgeable critics outside the movement, even when these critics are appreciative. In the case of Kuyperianism, the appreciative critics were Hoedemaker and Van Ruler.

I write these things as member of the Reformed Church in America (RCA), the most easy-going of all the Dutch Reformed denominations. If you want to be a Kuyperian in the RCA, go ahead, and if you don't, no problem. I am something of a Kuyperian myself, but with a very small "k." I have always admired the unity and orthodoxy of the CRC, but I have come to believe that its unity has been a function of ideology. My membership in the RCA reflects my belief that such unity is bound to fail, that it expects too much of the wrong kind of thing, and that

only certain kinds of unity are allowed us by the Lord, and these kinds are also *commanded!*

Wolters mentions the "Gereformeerde Bond" in the Dutch Reformed (Hervormde) Church. The *Bonders* certainly are worthy of imitation, on most things. As Wolters points out, they refused to secede, believing that secession entails its own sinful consequences just as bad as liberalism.

Wolters fails to mention, however, that the "Bond" also discerned in Kuyper the spirit of ideology. They believed, correctly I think, that Kuyper's principles were really only strategies, that Kuyper was not so much returning to Dort as recasting it in his own image (for example, the Dort Church Order violates "sphere sovereignty" by making the consistory, and no one else, responsible for Christian education), and that though Kuyper's politics were "anti-revolutionary," his doctrine of the church was pro-revolutionary, almost Anabaptist. His separation, as grieving as it was, was a church revolution. Among the *Gereformeerde Bonders*, do not boast of being an orthodox Kuyperian!

There were other conservatives, more tolerant of Kuyper, who also refused to separate from the state church. Together with the *Bond*, they formed a loyal opposition in the state church, patiently and tenaciously waiting for their vindication. But always they tried to steer clear of ideology as the form of unity in the church. At issue was the deepest understanding of the word "CATHOLIC." (The Canadian Reformed Church also understands this issue, but it comes to directly opposite conclusions.)

## Shameful separation

I mention all these things in order to comment on a third article, "Charges fly about 'Together on the Way,'" concerning the difficulties of church union in the Netherlands. It is shameful for us to be separated, Reformed and Christian Reformed, whether it's in the Netherlands or in North America. There are no good reasons just to accept our separation. When we watch the merger of the "black" and "coloured" denominations into one "Uniting Reformed

Church in Southern Africa," done at a cost far greater than any of us will ever have to pay, we should be ashamed of how easily we accept the status quo in North America. Yet the issues that keep us apart are real. The way to deal with them is not to ignore them but to face them and solve them with confessional integrity.

This would not be easy for the Reformed Church, especially in the Canadian context. For us, dealing with the CRC is like sleeping with an elephant, to borrow a metaphor. Indeed, there are many ways in which the RCA relates to the CRC as Canada relates to the States.

Like Canada, the RCA is proud of its unbroken historical connections, and more concerned with tradition, while like the U.S., the CRC is more concerned with principles and perspectives. The RCA has been a mosaic (its very first service, in 1628, was in *both* Dutch and French) and the CRC a melting pot. The RCA, like Canada, has never had a "war of independence" from the mother church, while the CRC has. The CRC, like the U.S.A., is more productive, usually more exciting, and its members are more "patriotic," while the RCA is more tolerant and has much better ecumenical manners. The RCA has some members more conservative than anybody in the CRC, and some more liberal, yet they know how to stay in the same denomination. In summary, the RCA is less ideological.

Ideology offers a kind of unity, but there must be another, better kind. The Reformed churches will have to find it, between them and within them. The Balkan nations will have to find it, the Soviet Union will have to find it, or it's more misery for all. Canada will have to find it — how can this long thin string of railroad stations find a unity that is not a cheap copy of the American ideology?

There is a deeper unity for state as well as church, connected with humble submission to the Lordship of Jesus Christ. It is always, *always*, to be on the agenda, and our not having attained it is a sin that is always, *always*, Sunday after Sunday, to be included in our prayers of confession.

Daniel Meeter  
Wainfleet, Ont.

## CHP in Ontario alive and well

Re: "Where oh where has the CHP gone?" (C.C., Nov. 23)

I do not know what is happening in Manitoba, but southern Ontario is very active. Just four days ago, the riding of Essex-Kent became official, with TV crews, camera people and newspaper people present. All this was done with the Lord's help and a few hard-working people.

The Kent riding has been "twinning" (helping) with Essex-Kent and now that they are on their own, Kent is twinning with the riding of Essex-Windsor, which also has a good start already with over 30 members and a partly formed ad-hoc board. They are planning a meeting every month and a rigorous

membership campaign. If that is not enough, Windsor-West, and the newest and last riding here are being worked on. Kent riding elected a multiple committee for a membership campaign of 1,000 members and \$10,000 for the next election in '92. There is also Lambton and other ridings working hard.

As you remember, the Reform Party got its first member elected to Parliament because her opponent had a heart attack. We in Ontario can certainly do without Aaltje Hultink Moes' kind of negative writing, there is too much of that and not enough participation and donations.

Jake DeRaadt  
Ruthven, Ont.

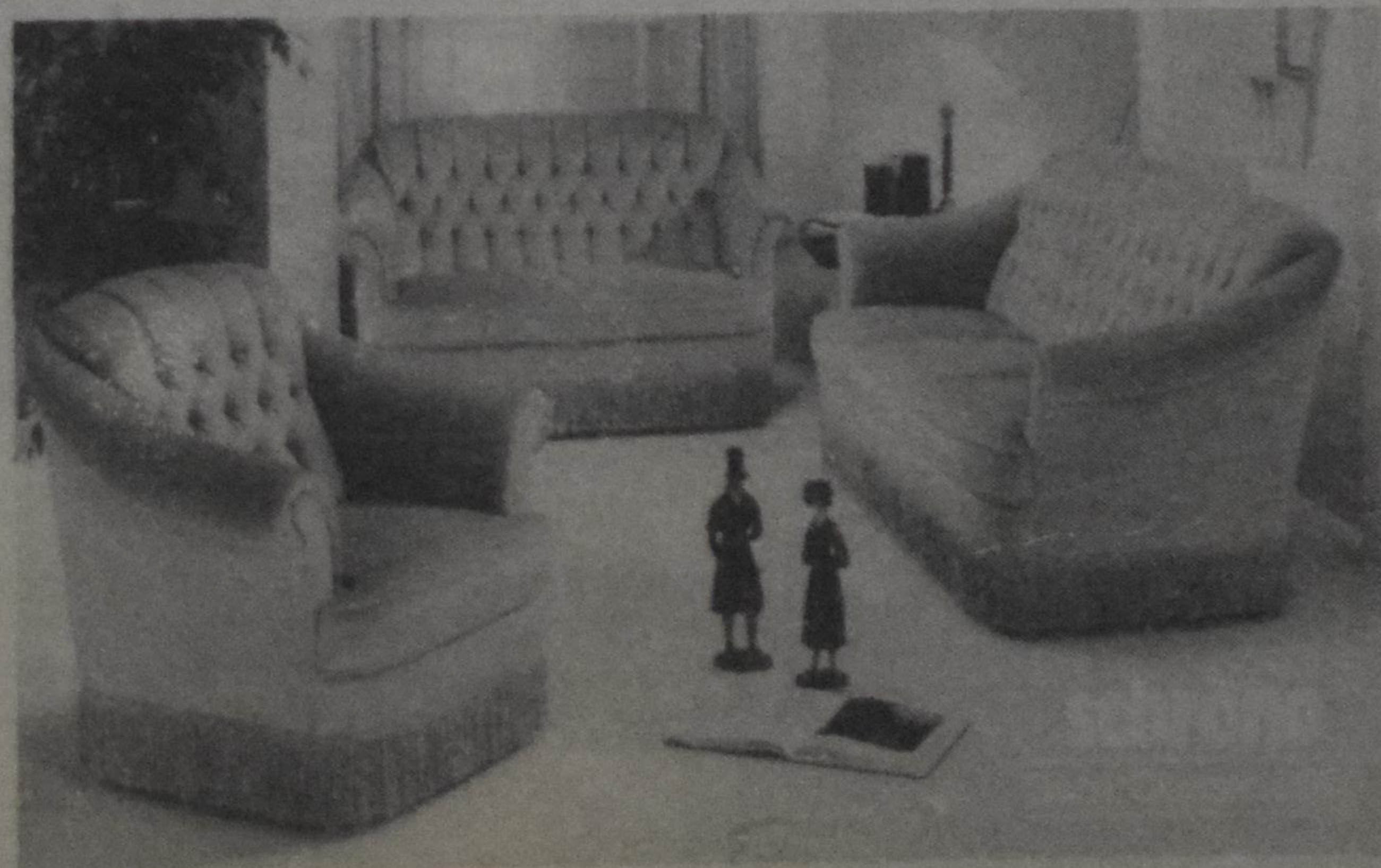
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		<b>Obituaries</b> Zwagerveen Fenwick Friesland Ontario March 6, 1905 Dec. 5, 1990 God looked around his garden And found an empty space He then looked upon this earth And saw your tired face He put his arms around you And lifted you to rest God's garden must be beautiful He only takes the best. On Wednesday, Dec. 5, 1990, the Lord called to his heavenly home, <b>FREERK (Fred) BOSGRAAF</b> in his 86th year. Lovingly remembered by his wife Trijntje Bosgraaf (nee Vander Tuin) and his children: William & Betty Bosgraaf — Niagara Falls Jane & Jerry Groenewegen — Stoney Creek Hank & Coby Bosgraaf — Fonthill Loving grandfather and pake of eight grandchildren and five great-grandchildren. Predeceased by one son, Willem, in 1934. Funeral service was held Dec. 7, 1990, at the Bethany Chr. Ref. Church of Fenwick with Rev. H. Eshuis officiating. Correspondence address: Box 26, Fenwick, ON L0S 1C0 "Let love and faithfulness never leave you; bind them around your neck, write them on the tablet of your heart. Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight" (Prov. 3:3,5,6). Suddenly the Lord called home our dear father, grandfather and great-grandfather. <b>JOHN HOFTYZER</b> on Dec. 3, 1990, at the age of 81 at his home. Lovingly remembered by his children: Johanna & Lammert Barink — Trenton Riek & John Vink — Brighton Betsy & Bill Witteveen — Grassie Frances & Joe Vandermeulen — Keene Anne & Hans Kers — Stayner Bert & Anne Hoftzyer — Stayner Dianne & John Lubberts — Beamsville Frank & Julia Hoftzyer — Hastings Also dearly remembered by 39 grandchildren and 17 great-grandchildren. Predeceased by his beloved wife Hendrika Hoftzyer (nee Teeuwssen) on March 7, 1989. Brother of Bert of Chesterville and Anna Navis of the Netherlands, the late William, Arnold and Gerrit Hoftzyer. The funeral service was held at Ebenezer Chr. Ref. Church, Trenton, Ont., on Thursday, Dec. 6, 1990. Rev. John Groen officiated. Correspondence address: J. Vink, R.R.#3, Brighton, ON K0K 1H0	<b>Accommodations</b> <b>Bed and Breakfast</b> Come back to the Netherlands! Stay close to the city of Utrecht. F. 150.00 per person per week. For info, contact: Mvr. Sneller, Pr. Irene Laan, 53, Utrecht, the Neth. Tel. 011-31-304-43509.	<b>Help Wanted</b> <b>Social service work:</b> Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties, invites applications for the position of <b>Child Care Worker</b> . The responsibilities of this live-in position include involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling positive relationships and facilitating the resident's successes. Position includes salary and benefits package. Please submit resume to Personnel Manager, Mutual Support Systems, R.R.1, Perry Rd., Wellandport, ON L0R 2J0. Telephone: (416) 899-2311.
	<b>Births</b> <b>BENNINK:</b> Fred, Arlene, Aaron and Kaitlin welcome with much love, their precious gift from God, <b>MEAGAN ADRIANA</b> Meagan was born on Nov. 5, 1990, weighing 6 lbs. 8 oz. She is also welcomed by her loving grandparents, William and Agnes Bennink and Adrian and Joyce Van Geest, all of Grimsby, Ont., and her great-grandparents, Mrs. Arend Bennink of Grimsby, Ont., and Mr. and Mrs. Otto Siderius of Dunnville, Ont. Home address: 841 Book Rd. W., Ancaster, ON L9G 3L1 <b>WESTERHOFF:</b> What a marvelous gift! On Dec. 17, 1990, God blessed Kendrick and Elizabeth with their first child, a daughter, to be called <b>ALANNAH ELIZABETH</b> She is the eighth grandchild for Nellie and Evert Prinsen and the first grandchild for Ceus and Nelly Westerhoff. Home address: R.R.#1, Merritt Rd., Beamsville, ON L0R 1B0		<b>Teacher</b> <b>BARRIE, Ont.: Timothy Christian School,</b> 49 Ferris Lane, Barrie, ON L4M 2Y1 needs a <b>Grade 3</b> teacher, starting April 1, 1991. Please send resume and application, c/o Mr. H.K. Bergsma, Principal. Tel.: (705) 726-6621. <b>CLINTON, Ont.: Clinton and District Chr. School</b> will have a vacancy starting Sept. 1991. Grade level to be determined. If you are interested in a teaching position with our school, please send your application and resume to: Mr. R. Schuurman, Principal, Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. Tel. (519) 482-7851.	<b>For Sale</b> <b>The Bible and Islam</b> by Rev. Bassam Madany (\$4.95 Canada / \$3.95 U.S.). How to relate the gospel relevantly to the Muslim heart and mind. Also available — essays on Understanding the Middle East (\$1.50). Write: <b>The Back to God Hour</b> P.O. Box 5070 Burlington, ON L7R 3Y8
<b>Thanks</b> <b>BERGSMA:</b> We give thanks to God for his blessings and for the love, so richly shown to us by our children, grand and great-grandchildren, family and friends on our 60th wedding anniversary. Thank you to everyone who participated in making this an unforgettable day for us. A special thank you to the Holland's Glory band, who played so beautifully for us. Folkert and Anna Bergsma				<b>Miscellaneous</b> <div> <div>000</div> <div> <b>Kerkdiensten op cassette in de Nederlandse taal</b>                      U kunt zich nu abonneren op deze prekdienst, b.v.:                      a) één cassette iedere week;                      b) twee cassettes maandelijks;                      c) één cassette maandelijks.  <b>Prijs \$3,00 per cassette</b> (\$1,50 extra als u de cassette wilt houden)                      Voor inlichtingen schrijf naar:  <b>Jack &amp; Lenie Brouwer</b>                      27 Alpaca Drive                      Scarborough, ON M1J 2Z8                      of bel (416) 431-7792                 </div> <div>000</div> </div>
<b>Real Estate</b> <b>Bi-level semi-dwelling</b> <b>St. Catharines, Ont.</b> <b>\$126,900</b> An affordable new home for you! Brick and vinyl bi-level, series 800 doors, large eat-in kitchen, oak cabinets and railings, side entrance into lower level, fully landscaped, and many more features. Don't pass this by! To inspect and purchase, call G.W. Abrahams Realty Ltd., broker - Linda Lammers, Sales Representative (416) 688-0037 or (416) 688-2422, pager 130.	<b>Obituaries</b> On Dec. 10, 1990, at the Holland Christian Homes, Brampton, Ont., the Lord took home, <b>PIETERSPYK</b> born Feb. 12, 1909 in Uithuizermeeden, Gron. Dear father of: John & Tina Spyk — Athens Fanny Poot — Hamilton Corrie Kotsovolos — Thornhill Also sadly missed by 10 grandchildren and three great-grandchildren. Funeral services were held Dec. 12, 1990, in the Chapel of the Judson Funeral Home in Athens, Ont. Officiating Minister Rev. Gerrit Bleze, whose message was from Heb. 11:13-16, "We are aliens and strangers here on earth looking for a city prepared for us by God."		<b>VANCOUVER, B.C.: Vancouver Christian School,</b> a denominationally diverse community, currently offering Kindergarten through Grade 7, is planning to expand to junior high school beginning with Grade 8 in the 1991/92 school year. Persons with a strong <b>Math/Science</b> background in education with interest in teaching <b>P.E., Art or Computer</b> , are invited to apply. Please direct enquiries to: Ellen Visser, Junior High Program Coordinator, Vancouver Christian School, 3496 Mons Dr., Vancouver, BC V5M 3E6	<div> <div>000</div> <div> <b>Luister naar het programma ZINGEND GELOVEN</b>                      Elke Zaterdag, 8 uur 's morgens  <b>CHIN FM 101</b> </div> <div>000</div> </div>
<b>ADA REALTY LTD.</b> <b>6012 Ada Blvd.</b> <b>Edmonton, AB</b> <b>T5W 4N9</b> <b>(403) 471-1814</b> <b>Sid Vandermeulen</b> Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i>		<p><b>Church news is on page 18...</b></p>		<p><b>More help wanted ads on next page...</b></p>



# Classified

Teachers	Teachers	Teachers	Teachers	Miscellaneous
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Join a dynamic, rapidly expanding, interdenominational Christian School System of over 900 students K-12 that will be operating from three separate campuses for the 1991-92 school year.

Abbotsford Christian School invites applications from teachers and principals certifiable in B.C. for the following *new* positions for September 1991.

**ELEMENTARY CAMPUSES (K-7)** Each campus approx. 325 students:

*Elementary Principalship*

*Primary — K, 1, 2*

*Intermediate — 7*

*Librarian — (full time)*

*French — Grades 4-7 (part time)*

*Secretary — (full time)*

**Possible Openings:**

*Vice Principalship — Grades 3/4, 5/6*

**SECONDARY CAMPUS (8 - 12)** Approximately 275 students. Possible openings in combination of:

*French*

*Science*

*Learning Assistance*

*Junior High English and Math*

Send applications, resume and references to:

Henry Contant, Principal  
Abbotsford Christian School  
Elementary Campus  
Box 175  
Abbotsford, BC V2S 4N8  
(604) 859-5167  
Fax: 859-9995

or  
Dwight Moodie, Principal  
Abbotsford Christian School  
Secondary Campus  
Box 157  
Abbotsford, BC V2S 4N8  
(604) 859-5528  
Fax: 859-2240



## TEACHER / ADMINISTRATOR (assistant principal)

The Edmonton Society for Christian Education is seeking an Assistant Principal for their **high school**, one of a four school, K-to-12 system. With a student body of 175, a staff of 15, and stepping into its 25th year, the **high school** offers full general and academic programs which emphasizes Christian perspective and action.

a. *Responsibilities:* The Assistant Principal's responsibilities (2/5 time) are characterized by shared leadership, which currently gives special but not exclusive emphasis to curriculum and instructional supervision and teacher evaluation. The position's teaching assignment (3/5 time) will be based on training and previous teaching success in secondary science and/or social studies.

b. *Training:* undergraduate, graduate, or specialist training in one of, or in a combination of curriculum and/or administration: *and* teaching experience and eligibility for an Alberta Teaching Certificate.

c. *Letters of Reference* from each of the following: current supervisor, a teaching colleague, an administrative colleague.

*Apply to:*

J. Greidanus, Convenor  
Assistant Principal Search Committee  
16 Valleyview Point, Edmonton, AB T5R 5T4

*Deadline:* applications received by  
January 30, 1991.

*For job description and other details:*  
1-403-454-0791 (school)



## Church news

### Christian Reformed Church

#### Change in worship time

**Ebenezer CRC, Jarvis, Ont.**, has changed its Sunday service times to 10 a.m. and 2:30 p.m.; effective immediately and continuing through March 31, 1991.

#### Candidate admitted to ministry

"**Classis Niagara**, meeting Dec. 13, 1990, in special session, after due examination and with the concurrence of the synodical deputies, admitted candidate **Eric Groot-Nibbelink** into the ministry of the Word in the Christian Reformed Church in North America. Eric will be serving in a team ministry [with Rev. Jack Vos] at the Covenant CRC, St. Catharines, Ont. We wish Eric and his wife, Caroline, God's richest blessing."

Gerrit Veeneman  
Stated Clerk

#### Address change

**Rev. Tony Maan**, 74  
Hamilton Cresc., Edmonton,  
AB T5A 2M4.

#### Calls accepted

— to First, Kitchener, Ont.,  
Rev. Cecil Van Niejenhuis of  
Woody Nook, Lacombe, Alta.

#### Calls declined

— to First, Chatham, Ont.,  
and Westmount, Strathroy,  
Ont., Rev. Cecil Van  
Niejenhuis of Woody Nook,  
Lacombe, Alta.

## Trinity Christian School

Burlington, Ont.,

is looking for a

### TEACHING PRINCIPAL

for August 1991.

We are an interdenominational K-8 school with 154 students. Applications will be accepted until *Jan. 18, 1991*. Please send a complete resume and references to:

SEARCH COMMITTEE  
c/o Trinity Christian School  
650 Walkers Line, Burlington, ON L7N 2E7  
Tel. (416) 634-3052 or J. Vanderhoek (416) 336-8032

## Centennial Christian School

Terrace, B.C.

Centennial is a rapidly growing interdenominational school with a current enrollment of 170 students and 10 teachers. The school is planning to add **GRADE 9** in **September 1991**. Grade 8 was added in September 1990. The Lord blessed us with a class of 17 enthusiastic students and equally committed parents.

In order to plan effectively for this expansion of our program we are looking for

### experienced junior high teachers

We would appreciate hearing from anyone interested, before Jan. 15, 1991.

Please contact for more information:

Mr. Frank Voogd  
3608 Sparks St., Terrace, BC V8G 2A5  
Phone: (604) 635-6173



## Abbotsford Christian School Elementary Principal

The Abbotsford Christian School Board seeks to appoint its second elementary campus principal for the 1991-92 school year (K-7; 325 students). The successful candidate must be willing to join a dynamic, rapidly expanding, interdenominational Christian School system, whose team of administrators give leadership to over 900 students in three separate campuses (see other ad).

Applicants who are certifiable in B.C. should send application, resume and references to:

Henry Contant, Principal  
Abbotsford Christian School, Elementary Campus  
Box 175, Abbotsford, BC V2S 4N8  
(604) 859-5167 or Fax: (604) 859-9995

## Help Wanted

## Help Wanted

## Citizens for Public Justice

### Employment Opportunity

CPJ has a full-time, one-year contract position available in its Ontario office. This Toronto-based position involves primarily meeting with members, churches and other groups for educational and promotional purposes, and co-ordinating volunteers. The position will also involve fundraising and some administration. We are looking for an out-going, self-directed person with good teaching and communication skills and a commitment to public justice.

*Application deadline: Jan. 25, 1991.*

For further information contact:

Rita Vanderveen at CPJ  
#311, 229 College St., Toronto, ON M5T 1R4  
(416) 979-2443



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# Classified/Events

## Help Wanted

### The Ministry to Seafarers of the Christian Reformed Church

201 Commune Street West, Montreal, PQ H2Y 2C9

is seeking a committed

### HOST COUPLE

for our **Seafarers Centre**, a foreign mission field within North America, now in its sixth year of operation as a "home away from home" to seafarers of some 80 different countries.

No meal service, no overnight accommodations.

Responsibilities include:

- making seafarers feel at home
- housekeeping duties
- driving seafarers to and from the ships
- facilitating overseas phone calls
- staffing the souvenir shop

This is a full-time salaried position.

Contact: Chaplain Barend Biesheuvel  
at the Seafarers Centre  
(514) 844-1476 or at home (514) 624-0736  
or: Rev. John Visser, Chairman of our Board  
at (613) 962-7510

## DURHAM CHRISTIAN HIGH SCHOOL

is looking for a

### Director of Resource Development

to assist the school in the areas of promotion, recruitment and fundraising.

Applications for a full-time or part-time position will be considered. Job description available upon request. Resume may be sent to:

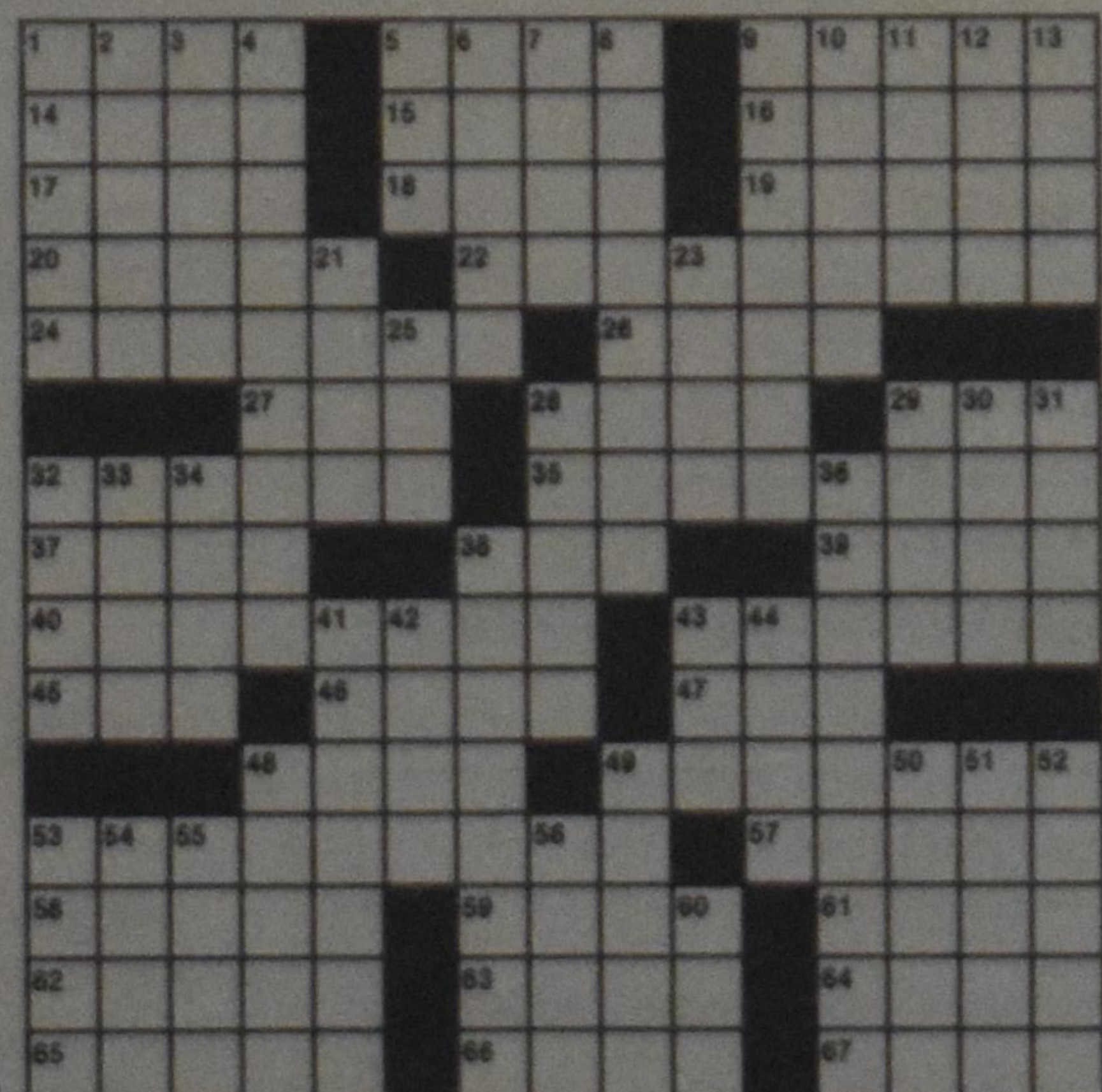
Business Administrator  
Durham Christian High School  
R.R.#1, Bowmanville, ON L1C 3K2  
Tel: (416) 623-5940 (school)  
or (416) 623-5533 (home)

Deadline: February 15, 1990.

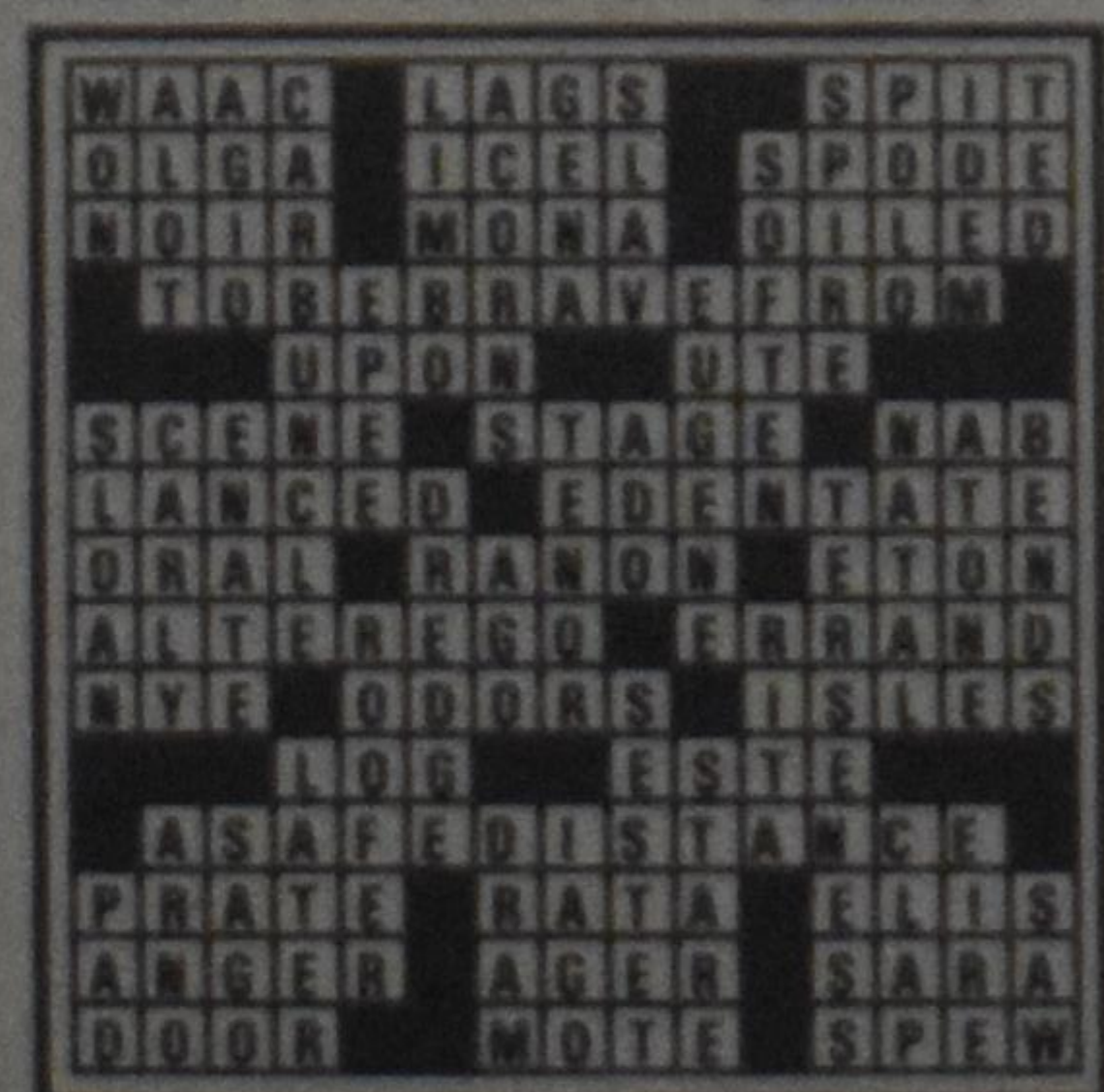
## Weekly Puzzle

by George Urquhart

- ACROSS
- 1 Puppeteer
  - 5 Money
  - 9 Squeezed in
  - 14 River to the Baltic
  - 15 Celebes ox
  - 16 Reverse
  - 17 Snack
  - 18 Powder base
  - 19 Water wheel
  - 20 Arab chief
  - 22 Erie port
  - 24 End
  - 26 Tax
  - 27 Falsehood
  - 28 Diner sign
  - 29 Bar bill
  - 32 Site
  - 35 Bladed tool
  - 37 Literary conflict
  - 38 Koppel or Danson
  - 39 Preside
  - 40 Rapacious one
  - 43 Wobble
  - 45 Foot: pref.
  - 46 Sweet wine
  - 47 Lupino or Cantor
  - 48 "Baked in —"
  - 49 Card game
  - 53 Elvis' home
  - 57 Coeur d'—, ID
  - 58 Rich coffee
  - 59 Profound
  - 61 Spirited horse
  - 62 Gantry or Fudd
  - 63 Aware of
  - 64 1492 ship
  - 65 Desiderata
  - 66 Remainder
  - 67 Hart
  - 1 On the wagon
  - 2 Stop on —
  - 3 Desert shrub
  - 4 Godhab's land
  - 5 Light touch
  - 6 Legislate
  - 7 Lounge
  - 8 King or queen



### Last Week's Puzzle



- 9 Actress
- 10 Pedestal
  - 11 Shore bird
  - 12 Shamrock
  - 13 Beginning of heat or beat
  - 21 Banister
  - 23 Prohibit
  - 25 Once called
  - 28 Siskel's partner
  - 29 Tightly drawn
  - 30 Wheel shaft
  - 31 Lager
  - 32 Northern European
  - 33 Monster
  - 34 Campus figure
  - 36 Ideal place
  - 38 Bullfighter
  - 41 Seems likely
  - 42 Labor
  - 43 Sesame plant

- 44 Norse epic
- 48 Hurt
- 49 US playwright
- 50 Nest
- 51 Silly
- 52 Exclude
- 53 Feds
- 54 Part
- 55 Peak
- 56 Hi bird
- 60 Go to — (deteriorate)

## Calendar of Events

- |                |   |                 |   |
|----------------|---|-----------------|---|
| <b>Jan. 8</b>  | RCBPO (Hamilton Chapter) breakfast meeting, 7:30 a.m., Surf Restaurant, Brant St., Burlington, Ont. Call (416) 524-1203.  | <b>Jan. 19</b>  | Annual reunion of the "Dutch Marine Veterans," 5 p.m., St. John's Hall, 2185 Stavebank Rd., Mississauga, Ont. For info. call (416) 277-0501.  |
| <b>Jan. 9</b>  | RCBPO (Cambridge Chapter) dinner meeting, 6:30 p.m., Krebs Restaurant, 595 Hespeler Rd., Cambridge, Ont. Speaker: Conrad Brunk of Conrad Grebel College. Call (416) 524-1203. | <b>Jan. 19</b>  | 40th Anniversary First CRC, Kingston, Ont. At 7:30 p.m., Kingston Christian School, 1212 Woodbine Rd., Kingston, Ont. Special service at 10 a.m. on Sunday. For info. call (613) 376-3506.                          |
| <b>Jan. 16</b> | RCBPO evening meeting at the Country Squire, QEW and Dorval/Kerr, Oakville, Ont. Speaker: Rev. Andrew Kuyvenhoven. Call (416) 524-1203.                                       | <b>Feb. 1-3</b> | "Serving Christ in the Nineties II," a three-day conference for Ontario's Reformed Christian community. At Bolton Conference Centre, Bolton, Ont. Keynote speaker: Dr. Richard Mouw. For info. call (416) 825-3578. |
| <b>Jan. 17</b> | CFPO Provincial Board meeting, Hillcrest United Church (Trafalgar Rd.), Hornby, Ont. For info. call (519) 837-1620.   |                 |   |

## ATTENTION:

If you are considering sending us an ad via fax, please be sure to:

1. send printed or typed copy
2. include billing address
3. include contact person with phone number

## Event

### 40th Anniversary

The First Christian Reformed Church of Kingston, Ont., will, D.V. celebrate its 40th anniversary on **Saturday, January 19, 1991, at 7:30 p.m.**

in the Kingston Christian School  
1212 Woodbine Rd., Kingston

and on

**Sunday, January 20, 1991,**

with a special church service at 10:00 a.m.

For more information and eventual lodging contact:

Mr. Rein VandeWal  
R.R.#1, Sydenham, ON K0H 2T0  
Tel.: (613) 376-3506

## ADDRESS CHANGE

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City: \_\_\_\_\_

Prov.: \_\_\_\_\_

Code: \_\_\_\_\_

mail to:

CALVINIST CONTACT  
4-261 Martindale Rd.  
St. Catharines, ON  
L2W 1A1

## Help Wanted

The Ontario Alliance of Christian School Societies  
invites applications for the position of

### PUBLIC RELATIONS CO-ORDINATOR

This full-time position is open to a person with strong communication and interpersonal skills. Experience in Christian schools and knowledge of all aspects of public relations are very desirable. The successful applicant will have familiarity with the community that supports Christian day schools and an enthusiasm for the vision of Christian education in the context of Alliance goals.

For further information write:

Dr. A. Guldmond, Executive Director  
Ontario Alliance of Christian Schools  
P.O. Box 7220, Ancaster, ON L9G 3L4

DEADLINE: Jan. 15, 1991

Rehoboth Christian Reformed Church  
Bowmanville, Ontario,

invites applications for a part-time

### MUSIC DIRECTOR

We are seeking an energetic person willing to direct and co-ordinate our music program. This person must be an organist. The application deadline is April 30, 1991.

A job description is available on request.

Send resumes and requests to:

Ms. Barb Siebenga  
R.R.#6, Bowmanville, ON L1C 3K7  
(416) 623-3487

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The Netherlands — Tel. (31) 5120-15199  
Fax (31) 5120-32324



## Books

Robert VanderVennen, book review editor

### Canadian Issues

## History of Canadian relations with Native peoples

*Native Peoples in Canada — Contemporary Conflicts, by James S. Frideres. Toronto: Prentice-Hall, 1988 (3rd revised edition). Softcover, 444 pp., \$22.67. ISBN 0-13-609876-2. Reviewed by Bruce Bokhout, Don Mills, Ont.*

This book is the rather sad story of unfulfilled promises and unrealized expectations of what seems to be an endless series of misunderstandings between clashing cultures.

When this continent was gradually colonized by Europeans, the Indians then encountered were first used as friendly guides for survival in the complex forest and wilderness systems. In return, the Indians received much-valued household utensils, farm implements (the steel ax) and finally, the rifle and the horse, which made buffalo-hunting easier and deadly efficient.

With their inherent mobility, the Indians were considered a nuisance by the white man, who wanted the land for agriculture. In a series of complex and often very unclear treaties the whites tried

to extinguish Indian title to the land as much as possible. The Indians were thereby relegated to specific parts of remote and/or inaccessible land, so called "reserves." Treaty No. 1 dates from 1871; treaty no. 11 dates from 1921, and was signed because of oil discovery at Fort Norman in the Northwest Territories. This treaty process is still going on, with the recent and controversial 1975 James Bay treaties concluded with the province of Quebec for the passive generation of electricity.

The Indians steadfastly refused to settle down as farmers. They started to languish due to deprivation and introduced diseases (whooping cough, measles, smallpox, common cold and severe alcoholism). Their fate could well have been total extinction.

However, in several respects after 1950 the tide turned in their favour. The Indian educational system improved considerably. Indians learned how to read and write and started to use English as a second language. This enabled them to present themselves more convincingly to their

surrounding world and the courts of law. There are now Native lawyers and professors.

In 1948 the United Nations adopted the *Universal Declaration of Human Rights*, also signed by Canada. In 1963 the Royal Commission on Bilingualism and Biculturalism recommended introduction of *multiculturalism*, adopted by the Canadian government in 1971. This indirectly gave official recognition of status and specific rights also to Canada's Native peoples.

### Finally, a chance?

The Supreme Court of Canada is gradually changing from exclusive literal interpretation of law and Constitution to also consider the social, political and economical context of the issues. This will cast a whole new light on the disputed treaties, signed in the distant past in good faith by well-meaning but illiterate Natives who were not aware that they were often cheated on the spot by unscrupulous government officials.

Today's Indians (and Inuit and Metis for that matter) want to become independent of the tutelage of the Ottawa-based Department of Indian Affairs and Northern Development. Contrary to the recommendations of the 1969 "White Paper" that advocated assimilation and integration, the Native peoples want self-government. This was finally recommended in 1983 in the "Penner Report" which constituted an about-face by the bureaucrats in Ottawa.

This book contains a wealth of statistical information and a 24-page literature list. I strongly recommend it for those among us who are interested in the origins of and possible solutions to the present confrontations. The planned integration of the "noble savages" never took place. This book may help to find a better solution than the familiar wait-and-see attitude.



## Friends of God

Wayne Brouwer

## Covenant

"Have regard for your covenant..." (Ps. 74:20).

The story is told of a baker who made the finest bread in town. He prided himself on his bread and also on his business savvy. For instance, he bought his butter for baking directly from a local farmer in order to save middle-man costs. And there was another thing: he knew the farmer wasn't too bright, so he offered loaves of bread in payment for the butter.

Well, things went along fine for a while. The baker chuckled to himself at the deal he was making. He even figured out how he could do better for himself: he began to make his loaves of bread for the farmer a little bit smaller. And that worked so well that he made them smaller still.

But then something happened that really flamed his temper! The pound cakes of butter he got from the farmer began to shrink as well! How dare the man cheat him like that? When he stomped into the milk parlour one day demanding an explanation, the farmer was flustered. He was sorry, he said. He had no idea that his cakes of butter were getting smaller. You see, he said, "I have no sophisticated scales, so I always measure out a pound of butter by the weight of one of your pound loaves of bread!"

We might wish that our actions were as good as our words, and that our words were always as good as gold. Wouldn't it be nice if Saddam Hussein and George Bush could walk up to each other, decide there's been too much rattling of war sabers, agree to an honourable peace and then shake hands knowing the deed would be done?

But we know our world's not like that. Too many promises have been broken. Too many loaves of bread weigh less than they seem to. And too many times we've been taken for a ride. "Trust is the name of the game!" only for con-artists and charlatans. The rest of us need legal contracts.

### Suspicious fingers

God knows that too. He can't trust us anymore, even if he would like to. He knows well the fickleness of the human heart. And he knows that we don't have it in us to really trust him, either. We're suspicious of our government leaders. We're suspicious of people with a different colour of skin. And if you press us far enough, we're even suspicious of ourselves. We cover our suspicions up by pointing fingers elsewhere. Even at God.

Asaph does that in Psalm 74. "Why have you rejected us forever, O God? Why...? How long...? Why do you...? (vss. 1, 10, 11).

You know what he's thinking, don't you? I've been there. I'll probably be there again. And so will you. Just this week a woman talked with me at length about these things. "God doesn't care...!" she said.

But that's where the idea of "covenant" comes in. More than 267 times we read that word in the Old Testament, and 33 times in the New Testament. Why is "covenant" such a big deal in the Bible?

In ancient Israel's world, the Hittite nation had created the covenant formulary that structured relationships between kings and their subjects. A covenant spelled out an identity: *For better or worse, this is who we are.* It gave a history to a relationship: *Do you remember how we got together?* It stated the framework of that relationship: *These are the limits within which we agree to walk together.* It was filled with promises: *Here's what we can make out of our relationship!* And it offered a challenge: *If you want to live life to the fullest, make this relationship work!*

Of course, a covenant relationship went both ways. God was constantly reminding Israel to find itself within its covenant relationship. But the covenant was also a demand that Israel could lay on God: "Have regard for your covenant!" says Asaph. Live up to your promises! Take care of your people!

From God's perspective, the covenant shaped life for Israel. But from Israel's perspective, the covenant gave them a grip on God. Maybe it was faith's crutch for them, like Asaph says here.

But don't tell a woman whose legs have given out that crutches aren't important.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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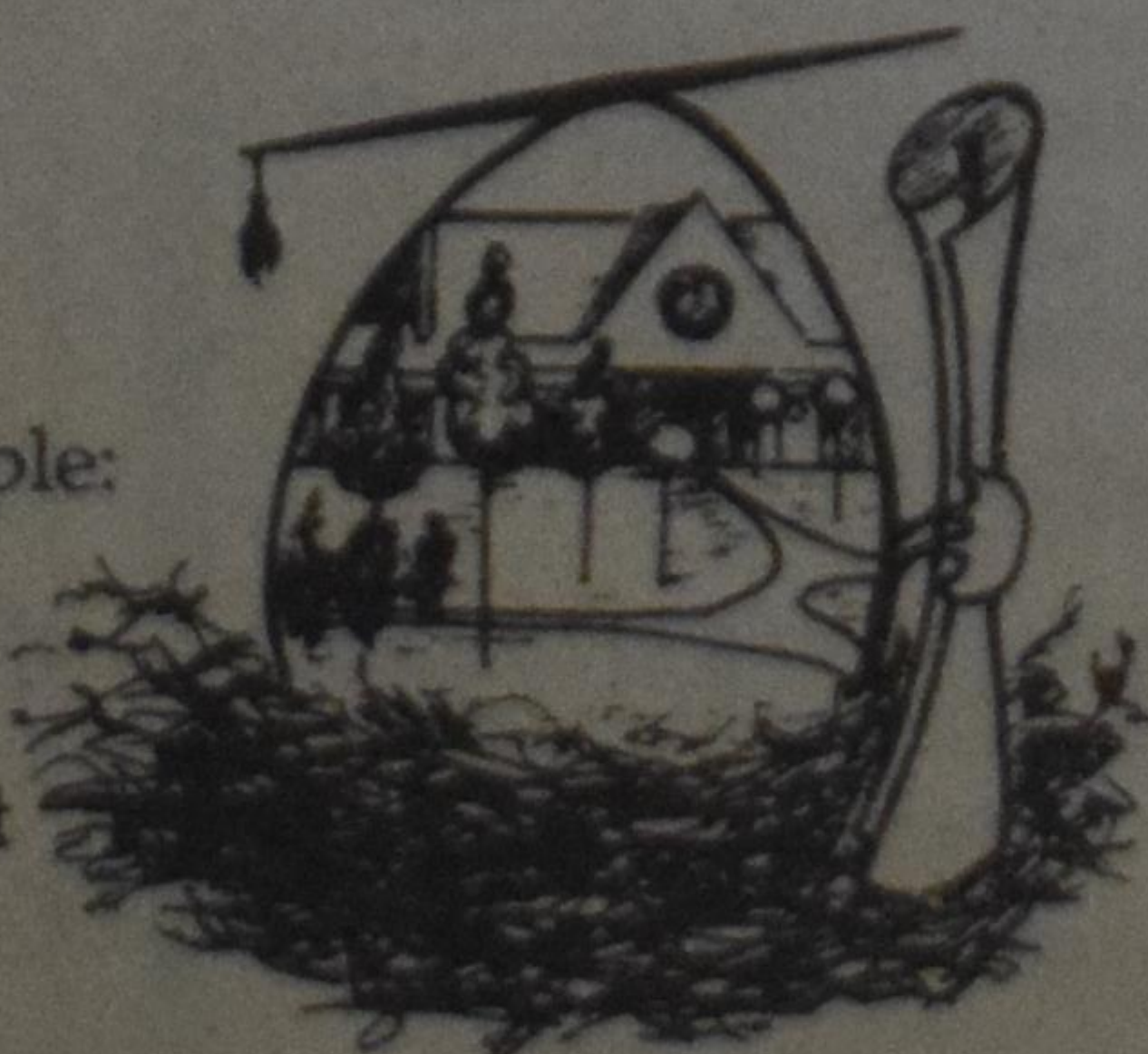
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